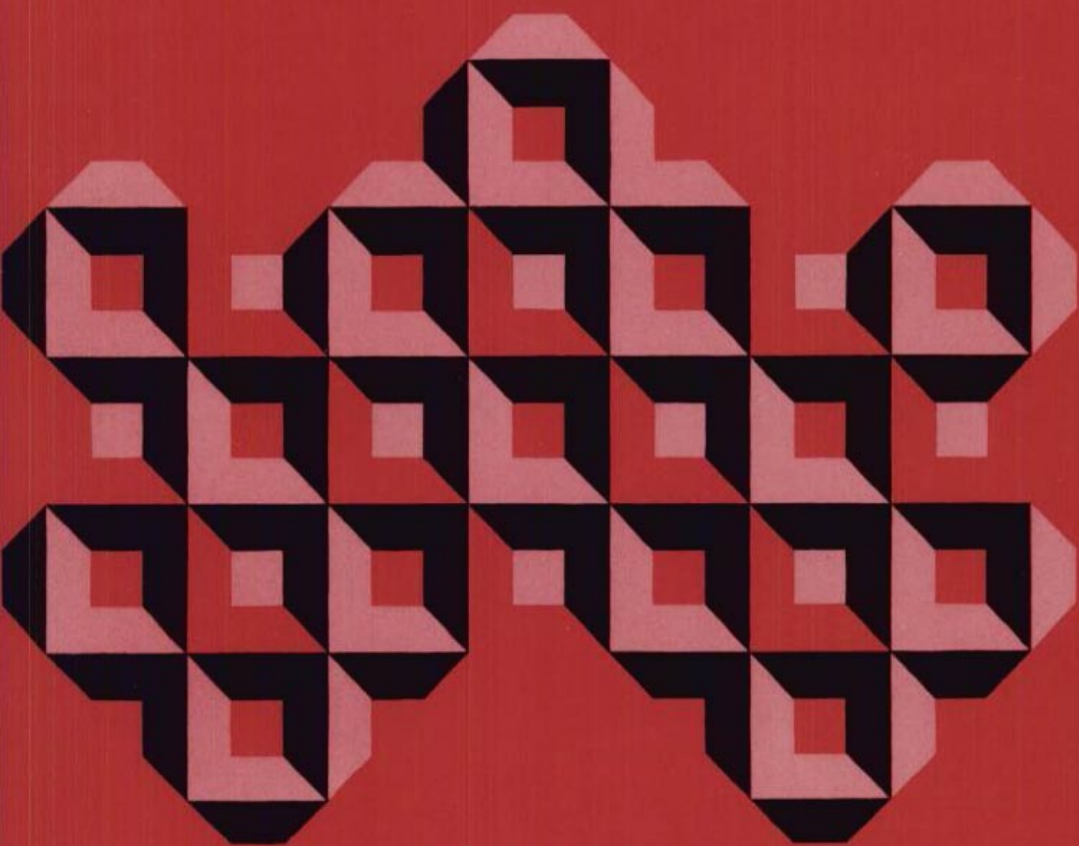


Wilfried Warning

Literary Artistry
in Leviticus



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LITERARY ARTISTRY IN LEVITICUS

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BY

WILFRIED WARNING



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For Salwa and Naila

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LIST OF ABBREVIATIONS

AB	Anchor Bible
AUSS	<i>Andrews University Seminary Studies</i>
ATD	Altes Testament Deutsch
ATSAT	Arbeiten zu Text und Sprache im Alten Testament
BDB	Brown, F; Driver, S.R.; Briggs, C.A., <i>A Hebrew and English Lexicon of the Old Testament</i>
<i>Bib</i>	<i>Biblica</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i> , Elliger, K., and Rudolph, W., eds.
BKAT	Biblischer Kommentar: Altes Testament
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZ	<i>Biblische Zeitschrift</i>
BZAW	<i>Beiheft für die Zeitschrift für die alttestamentliche Wissenschaft</i>
CBQ	<i>Catholic Biblical Quarterly</i>
DS	Divine Speech(es)
<i>ExpTim</i>	<i>Expository Times</i>
f.	feminine
H/HC	“Holiness Code”
HUCA	<i>Hebrew Union College Annual</i>
IDB	<i>Interpreter’s Dictionary of the Bible</i>
IDBSup	<i>Interpreter’s Dictionary of the Bible, Supplementary Volume</i>
imp.	imperative
<i>Int</i>	<i>Interpretation</i>

<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTSup</i>	<i>Journal for the Study of the Old Testament Supplement Series</i>
<i>LB</i>	<i>Linguistica Biblica</i>
LXX	Septuagint
MT	Masoretic Text
NICOT	New International Commentary on the Old Testament
NIV	New International Version
OTL	Old Testament Library
<i>OTS</i>	<i>Oudtestamentische Studiën</i>
P (PT)	“Priestly Code” (“Priestly Torah”)
pers.	person
pl.	plural
<i>RB</i>	<i>Revue Biblique</i>
sgl.	singular
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	<i>Vetus Testamentum, Supplements</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien für das Alte und Neue Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

PREFACE

This study was accepted by the SDA Theological Seminary of Andrews University, Berrien Springs, MI, as a Ph.D. dissertation in November 1997. In preparing it for publication it has been slightly revised.

I wish to express my appreciation and gratitude to Prof. Dr. Rolf Rendtorff for accepting this work for publication in the *Biblical Interpretation Series*. The idea to scrutinize the extant text of Leviticus developed while attending many a seminar of his at the University of Heidelberg.

My thanks are also due to Dr. David É. Orton and Ms Saskia van der Knaap at Brill's for their kind assistance in preparing the manuscript for publication.

Riedstadt, October 1998

Wilfried Warning

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The completion of this study is an appropriate moment to remember those to whom I am greatly indebted, an opportunity to express appreciation and gratitude.

Had it not been for Prof. Dr. Rolf Rendtorff, who in his seminars challenged, inspired, and called upon his students to make the extant biblical text the sole foundation of any investigation; and

Had it not been for Dr. Richard M. Davidson, who was willing to chair the original dissertation, who guided, encouraged, and kindly corrected; and

Had it not been for Dr. Leona G. Running who thoughtfully advised and supported, who undoubtedly walked the second mile in providing both professional and personal assistance; and

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Had it not been for my brother, Siegfried, who generously met the expenses for my study leave at Andrews University during the academic year 1990/91; and above all, my wife, Salwa, who not only carefully checked the concordance and the index thus saving me from many a blunder, but whose unfailing love and supporting care bring happiness and joy to my life, and my beloved daughter, Naila, whose love has taught me that there is more to life than studying even the Hebrew Bible; and

Seventh, had it not been for His giving all of the above, His granting enlightenment and insight, I believe, and His providing meaning to life and opening new perspectives, this study would not have been written.

ברוך יי אלהי ישראל מן העולם ועג העולם

Ps 106:48

CHAPTER I

INTRODUCTION

Introduction and Statement of the Problem

In his recent commentary on Leviticus, E. S. Gerstenberger holds that “at first glance the external form of the third book of Moses exhibits strict uniformity,”¹ which according to him, however, is merely a superficial uniformity showing anything but textual homogeneity. Although the phrase “and the Lord spoke to Moses” is “clearly conceived as an element of division”² and therefore “all the material collected together in this book is divine discourse,”³ Gerstenberger claims that “a precise analysis of textual details, however, leads to the . . . conclusion . . . [that] not a single chapter in this book has been composed in a single sweep or by a single hand.”⁴

The clear-cut contrast between the clearly conceivable structuring function of the “formulaic introductory addresses”⁵ or “framing formula”⁶ present in the text before us, and recognition of the “various stages of redaction, different concerns and different theological conceptions”⁷—definite differences which are said to be discernible everywhere—distinctly disclose the basic issue of this study. To put it differently, on the one hand the extant text of Leviticus has seemingly been homogeneously arranged by means of the framing formula introducing each of the thirty-seven divine speeches (DS), the formulaic introduction present throughout the Pentateuch that “reaches its peak in the book of Leviticus and the first part of Numbers.”⁸ If on

¹ E. S. Gerstenberger, *Leviticus: A Commentary*, The Old Testament Library, trans. D. W. Stott (Louisville, KY: Westminster John Knox Press, 1996), 4.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ J. M. Dupont, “Women and the Concept of Holiness in the ‘Holiness Code’ (Leviticus 17-26): Literary, Theological and Historical Context” (Ph.D. diss., Marquette University, 1989), 34.

⁶ Gerstenberger, 4.

⁷ Ibid.

⁸ S. A. Meier, *Speaking of Speaking: Marking Direct Discourse in the Hebrew Bible*, VTSup 46 (Leiden: E. J. Brill, 1992), 154, remarks: “This peculiarity reaches its peak in the

the other hand the textual details are carefully analyzed, we are—according to Gerstenberger—to admit that the exact opposite, that is, the palpable heterogeneity of the text, cannot be ignored. This dissertation is therefore aiming at ascertaining the structuring significance of terminological patterns and their respective contribution to the overall artistic outline of the extant text.

Besides the compositional organization pointed out by Gerstenberger, a structural outline based exclusively on distinct terminology reaching beyond the confines of the third book of Moses, Leviticus has at the same time been placed in a conceptual/chronological context. A careful reading of the transmitted text reveals that Leviticus has been inseparably integrated into the larger structure of the Sinai pericope stretching from Exod 19 to Num 10, which itself is part and parcel of the Pentateuch. According to a carefully created conceptual/chronological *inclusio*—Exod 40:2, “the Lord said to Moses: ‘set up the tabernacle . . . on the first day of the first month’,”⁹ and Num 1:1, “the Lord spoke to Moses . . . on the first day of the second month of the second year”—the content of Leviticus purports to have been given to Moses during the first month of the second year after the Exodus.¹⁰

On the other hand Num 9:1, “the Lord spoke to Moses in the Sinai Desert in the first month of the second year after they came out of Egypt,” seemingly shows that not each law delivered to Moses

book of Leviticus and the first part of Numbers. This section contains the only large block in the Bible where the phrase **וידבר...לאמר** with its variations is employed more frequently than the root **אמר** alone to introduce DD. From Leviticus 1:1 through Numbers 10:1, the phrase **וידבר...לאמר** appears 55 times.”

⁹ Unless otherwise stated, the translation in this dissertation is my own. Any other rendering is pointed out by giving the name of the translation or commentator in parentheses without any further bibliographical details; e.g., (NIV), (Milgrom).

¹⁰ E.g., B. S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress Press, 1985), 157, states: “The book of Leviticus has been given a definite historical setting as instructions to Moses in the context of the Sinai covenant. Even elements of the narrative are continued from the previous book (Lev.8-9 join Ex.29).” G. Larsson, “The Documentary Hypothesis and the Chronological Structure of the Old Testament,” *ZAW* 97 (1985): 331, emphasizes “that the chronology is a strong connecting element in a great part of OT. . . . The study makes it probable that chronological data are such important elements, which can reveal structural features and internal links. I think it is rather obvious . . . that there is a strong coherence between the chronological data given in Genesis and also between the data given in the books Exodus—Joshua, quite irrespective of any source division into J, E, P or D.” According to Larsson “there is much evidence that such a chronological system is of comparatively late origin” (331).

during the first month has been placed in Leviticus.¹¹ This surprising fact seems to be corroborated by Num 7:1-11:

When Moses finished setting up the tabernacle, he anointed it and all its furnishings.¹² He also anointed and consecrated the altar and all its utensils. Then the leaders of Israel, the heads of families . . . made offerings . . . When the altar was anointed, the leaders brought their offerings for its dedication and presented them before the altar. For the Lord had said to Moses: "Each day one leader is to bring his offering for the dedication of the altar." (NIV)

If this observation is correct, a possible reason why this document describing the offerings of the chieftains at the dedication of the Tabernacle was placed here may have been that more emphasis was placed on the outline of this passage than on chronological factors,¹³ an outline which may have been conducive "for a clearer exposition of the main themes of Leviticus."¹⁴ Hence it is correct to conclude that the chronological outline is only *one* factor involved in the composition of a text.

¹¹ Cf. H. Jagersma, *Numeri*, vol. 1 (Nijkerk: G. F. Callenbach, 1983), 150: "Volgens dit vers moeten de hier vermelde gebeurtenissen een maand eerder hebben plaatsgevonden dan die waarop 1:1 betrekking hebben (cf. ook 7:1). De enig mogelijke verklaring hiervoor lijkt, dat bij den eindredactie van Num. 1:1-10:10 meer nadruk werd gelegd op de opbouw van dit geheel . . . dan op chronologische factoren."

¹² J. H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids: Zondervan, 1992), 379, points out that "the narrative (7:1) re-establishes the time as that of the erection of the tabernacle in Exodus 40:1, the first day of the first month of the second year." In contrast to this J. Milgrom, *Numbers*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1990), 364, states: "The assumption that the chieftains began to bring their gifts on the date the Tabernacle was erected depends on translating the word *be-yom* in 7:1 as 'on the day.' . . . Its accurate rendering is simply 'when'."

¹³ Milgrom, *Numbers*, 53, remarks: "It is not clear why this document concerning the initiatory gifts of the tribal chieftains was placed here. . . . The altar gifts of the chieftains (vv. 10-88) are incidental and are included only because they form part of the same archival document." Scholars who infer the supplementary nature of Num 7-9 because of chronological discrepancies are apparently unaware of the fact that chronology is only one possible means of arranging an ancient text. According to T. R. Ashley, *The Book of Numbers* (Grand Rapids: Eerdmans, 1993), 154: "It is possible that the (or an) author of the developing Pentateuch wished to add important materials to what was found in Lev.1-Num.6 without disturbing the order of these chapters as they stood." See further, M. Noth, *Numbers: A Commentary*, trans. J. D. Martin (Philadelphia: Westminster, 1968), 63; D. Kellermann, *Die Priesterschrift von Numeri 1,1 bis 10,10 literarkritisch und traditionsgehistorisch untersucht*, BZAW 120 (Berlin: de Gruyter, 1970), 89.

¹⁴ G. J. Wenham, *Numbers: An Introduction and Commentary* (Leicester: Inter-Varsity Press, 1981), 92.

Concerning the compositional context into which the third book of Moses has been put, we should notice that “the opening word of Leviticus, the very first consonant of which is a ‘waw consecutive’,”¹⁵ indicates a direct connection with the preceding verse, Exod 40:38. According to Exod 40:2-10 the tabernacle and the altar of burnt offering were to be anointed and consecrated “on the first day of the first month,” and the execution of this divine command is related in Lev 8:10-11. Should the report of these offerings at the dedication of the tabernacle not have been placed in the same context? Whether the term *ויהי ביום כלות משה* is understood as “on the day when Moses had finished”¹⁶ or “when Moses finished”¹⁷ is not of major importance in the present context since in either case the erection of the tabernacle was finished sometime during the first month of the second year. Though the immediate context of Num 9:1 justifies translating the phrase *בחדש הראשון* as “on the first new moon”¹⁸ instead of “in the first month,” the chronological puzzle still remains. If it is true that the chronological sequence is to be viewed as the “backbone of the Bible’s narrative books, their most salient and continuous organizing principle,”¹⁹ an intelligible explanation of this chronological breakup must be given. In case the literary structuring of Leviticus and Numbers at this point is more than “simply artificial device or

¹⁵ R. K. Harrison, *Leviticus*, The Tyndale Old Testament Commentaries, vol. 3 (Leicester: InterVarsity Press, 1980), 13. Cf. W. Gesenius, *Hebräische Grammatik—völlig umgearbeitet von E. Kautzsch* (Leipzig, 1909; reprint, Hildesheim: G. Olms Verlag, 1985), 49b, n.1. B. S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 184, remarks: “Both the introduction (1.1) and conclusion (27.34) indicate that a continuity with the historical setting of the final section of Exodus is intended.” B. K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 554, state: “*Wayyiqtl* apart from *ויהי* introduces the books of Leviticus, Numbers, 2 Kings, and 2 Chronicles, but these are best regarded as secondary beginnings; that is, the books have a connection with the ones that precede them.”

¹⁶ P. J. Budd, *Numbers*, WBC 5 (Waco, TX: Word Books, 1984), 79.

¹⁷ Milgrom, *Numbers*, 53, states that “*be-yom* in all of its occurrences in this chapter (vv. 10, 84)” has the meaning “when” rather than “on the day.”

¹⁸ Concerning the date mentioned in Num 1:1, Milgrom, *Numbers*, 67, notes: “The chronology is not out of joint. The census of 2/1 (1:1) is followed by the observance of the second Passover on 2/14 (9:11) just before Israel departs from Sinai on 2/20 (10:11). And the prescription of the regular Passover (9:1-5) must be considered a flashback, inserted here to distinguish it and all subsequent Passover observances from the original one in Egypt.”

¹⁹ M. Sternberg, “Time and Space in Biblical (Hi)story Telling: The Grand Chronology,” in *The Book and the Text: The Bible and Literary Theory*, ed. R. M. Schwartz (Cambridge, MA: Basil Blackwell, 1990), 82.

literary elegance," but rather a key to better understanding the theological message, "oversight of structure may result in failure to grasp the true theme"²⁰ of this highly individual outline.

Though in many a biblical study only "the 'original' text, freed from 'redactional' additions and from 'secondary' linking to other texts"²¹ is made the starting point of exegesis, there is a growing number of scholars who attempt to interpret a given passage in its own right.²² In contrast to the *Erstgestalt* (i.e., the first shape) of originally small and independent literary units postulated by H. T. Sun,²³ the present investigation is exclusively interested in the extant *Endgestalt* (i.e., the final shape). Whereas Sun, for example, claims four different compositional layers for Lev 26, W. D. Barrick in his dissertation on the relationship of Lev 26 to covenant contexts and concepts makes Mosaic authorship his starting point.²⁴ In view of various scholarly attempts to come up with hypothetic prestages of the present text of the Pentateuch, K. Koch rightly remarks that "nowadays each OT scholar concocts his own multilayered Pentateuch."²⁵

²⁰ B. Porten, "Structure and Theme of the Solomon Narrative," *HUCA* 38 (1967): 95.

²¹ R. Rendtorff, "Between Historical Criticism and Holistic Interpretation: New Trends in Old Testament Exegesis," *VTSup Congress Volume 40: Jerusalem 1986* (Leiden: E. J. Brill, 1987), 299.

²² Cf. the comprehensive and classified bibliography prepared by D. F. Watson and A. J. Hauser, *Rhetorical Criticism of the Bible: A Comprehensive Bibliography with Notes on History and Method* (Leiden: E. J. Brill, 1994), 21-98.

²³ H. T. Sun, "An Investigation into the Compositional Integrity of the So-Called Holiness Code (Leviticus 17-26)" (Ph.D. diss., Claremont Graduate School, 1990), concludes his inquiry into the structural integrity and the compositional history of Lev 17-26: (1) "Lev 17-26 had no originally independent existence as a legal corpus prior to its creation by those Priestly editors who inserted this material into the Sinai pericope" (564). (2) In some sections of the so-called Holiness Code he claims to have discovered up to seven different compositional layers (575-580). (3) "It is plausible that the hand which adds Lev 26:40-45 (clearly of post-exilic date) is ultimately responsible for the addition of Lev 25-26 to Lev 17-24" (563). (4) "The relationship of Lev 17-21 to 16 is uncertain, but perhaps one could suggest that the hand which created Lev 17-21 had Lev 1-16 already before it" (565). (5) Sun maintains the order of Lev 22:1-16, 17-25, 26-33; 23:1-44; 24:1-9; 24:10-23; 25:1-26:45 (46); 27:1-34 to be of "rather haphazard order . . . save a chronological one" (565). (6) Lev 27 can be "clearly marked as secondary by the new subscription in Lev 27:34" (563).

²⁴ W. D. Barrick, "Leviticus 26: Its Relationship to Covenant Contexts and Concepts" (Th.D. diss., Grace Theological Seminary, 1981), 20.

²⁵ K. Koch, "P—Kein Redaktor! Erinnerung an zwei Eckdaten der Quellscheidung," *VT* 37 (1987): 448. "Jeder Alttestamentler bastelt heutzutage an seinem eigenen, mehrfach geschichteten Pentateuch." Less pointedly E. Otto, "Gesetzesfortschreibung und Pentateuchredaktion," *ZAW* 107 (1995): 373, speaks of the

The undeniable incompatibility between the concept of Leviticus being a consciously and carefully created literary entity and the notion of gradual growth and/or final redactional reworking should be resolved. But I hasten to add that basically this question cannot be completely solved because it is maintained that any putative redactor or editor might as well be expected to produce a meaningful literary work into which different *Vorlagen* have been integrated.²⁶ In view of this definition of a putative editor, it might be better not to speak of the “redactor” or “editor” but rather of the “author” of a new literary entity.

The object of investigation is the transmitted MT, and the only objective is to bring to light any structures created by the author(s) present in the extant text.²⁷ In the introduction to his commentary on Leviticus, R. Rendtorff states his explicit hermeneutic principle, which may prove profitable if applied to this study:

A “reconstruction” of previous stages of the text . . . would be very hypothetical in most cases. . . . Moreover in conscious and categorical deviation from a widely practiced exegetic theory and praxis, the hermeneutic principle applied here is that the understanding of the biblical text in its present form is the preeminent task of exegesis.²⁸

Because this study focuses exclusively on the extant text, it neither follows nor claims nor attempts any source-critical or redaction-critical hypotheses. Its sole focus is to better comprehend the means by which the extant text has been artistically arranged, that is, to detect the distinct literary devices, deliberate terminological patterns which have been created by the writer(s) of the present text.

“gegenwärtig forschungsgeschichtlich unübersichtlichen Situation der Pentateuchforschung.”

²⁶ Cf. H. Van Dyke Parunak, “Structural Studies in Ezekiel” (Ph. D. diss., Harvard University, 1978), 38. L. Alonso-Schökel, *A Manual of Biblical Poetics* (Rome: Editrice Pontificio Istituto Biblico, 1988), 189, remarks: “A later writer could take already completed pieces and bring them together skillfully to form a new and complex unity.”

²⁷ At this point it should be emphasized that the textual differences between the MT and the fragments of Leviticus from Qumran, the LXX and the versions are beyond the scope of this dissertation. Any significant structures should be recognizable in the Hebrew text before us.

²⁸ R. Rendtorff, *Leviticus*, BKAT 3, 1 (Neukirchen-Vluyn: Neukirchener Verlag, 1985), 4: “Eine ‘Rekonstruktion’ früherer Textstadien . . . wäre in den meisten Fällen ohnehin nur sehr hypothetisch möglich. . . . Zudem wird hier—in bewußter und ausdrücklicher Abweichung von einer weithin geübten exegetischen Theorie und Praxis—von dem hermeneutischen Grundsatz ausgegangen, daß das Verständnis des biblischen Textes in seiner jetzigen Gestalt vorrangige Aufgabe der Exegese ist.”

Purpose and Scope of Study

In order to understand and hence appreciate any possible significant structuration of Leviticus, it is our first task to recognize the present text as the only prerequisite. It is not simply any kind of conceptual outline, however, that is searched for but rather a structure based solely on solid terminological foundations. Since this study is to be seen solely as *preparatory work* for a theological exegesis of Leviticus, theological questions and questions of authorship, origin, and date of composition are therefore consciously left out of consideration. It is my conviction that before understanding the message of Leviticus we have to grasp the literary form into which it has been cast. Since any piece of literature has been structured or patterned in some way or another, it is our foremost task to search for those terminological patterns which will contribute to understanding the literary structure of Leviticus. Since in "literature the meaning exists in and through the form,"²⁹ it is only after having grasped the form, the patterns and structures inherent in the extant text that we have a more objective foundation on which to base our exegesis.

Review of Literature

The diverse approaches in vogue in present-day Pentateuchal studies are most likely indicative of the ineluctable subjectivity inherent in each approach including the present one. A brief review of literature seemingly indicates that if the test for the respective method and its results were the literary phenomenon of the Pentateuch itself,³⁰ that is, if "the only fact available to us . . . [were] the text of the Pentateuch itself in all its complexity,"³¹ the results would possibly be different. Most scholars would agree that the present text and the way it has been composed must have been somewhat meaningful to the person(s) by whom it was written. But whether the present arrangement is viewed as clumsy conjunction or valued as creative composition basically does not depend on the text per se, because the diverse and often

²⁹ L. Alonso-Schökel, "Hermeneutical Problems of a Literary Study of the Bible," *VTSup Congress Volume 28: Edinburgh 1974* (Leiden: E. J. Brill, 1975), 7.

³⁰ R. Knierim, "The Composition of the Pentateuch," in *SBL Seminar Papers 1985* (Atlanta: Scholars Press, 1985), 394.

³¹ R. N. Whybray, *Introduction to the Pentateuch* (Grand Rapids: Eerdmans, 1995), 27.

contradictory conclusions probably prove that “any appraisal regarding the historical substance of the Pentateuch ultimately proves to be conditioned by a subjective assessment of the facts.”³²

Recent Studies on “P” and “H”

Though there seems to exist an *opinio communis* among critical and conservative scholars, an agreement that Leviticus contains only priestly material,³³ the obvious lack of unanimity as to its origin, provenience, and homogeneity/heterogeneity cannot be overlooked. In reviewing the four recent introductions by Whybray, J. Blenkinsopp, A. F. Campbell and M. A. O’Brian, and E. Zenger,³⁴ J. L. Ska pertinently remarks: “Four introductions, four theories, four ways of reading the Pentateuch.”³⁵

Present-day Pentateuchal studies discussing the material commonly attributed to priestly writers could possibly be classified into four groups: (1) multilayered preexilic P; (2) multilayered exilic/post-exilic P; (3) P is not a formerly independent source but rather a “layer of priestly reworking”;³⁶ (4) both the “priestly material” and all the other parts of the Pentateuch originated with Moses.

In his recent commentary on Lev 1-16, J. Milgrom distinguishes between four layers, P₁, P₂, P₃, and H (Holiness Code).³⁷ Whereas H

³² C. Houtman, *Exodus* (Kampen: Kok Publishing House, 1986), 85.

³³ M. Noth, *Leviticus. A Commentary*, trans. J. E. Anderson (Englewood Cliffs, NJ: Prentice Hall, 1972), 12, opines: “There exists not the slightest trace of the ‘old sources’, the ‘Jahwistic’ (J) or the ‘Elohistic’ (E), either in these chapters or anywhere else in the entire book.” K. Elliger, *Leviticus*, HAT 4 (Tübingen: J. C. B. Mohr, 1966), 8, remarks: “Daß auch und gerade die gesetzlichen Partien—und damit als einziges im Pentateuch das gesamte Buch Leviticus—zu P, d.h. zur gleichen ‘Schule,’ gehören, ist in der kritischen Forschung heute allgemein anerkannt.”

³⁴ J. Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible*, The Anchor Bible Reference Library (New York: Doubleday, 1992); A. F. Campbell and M. A. O’Brian, *Sources of the Pentateuch: Texts, Introductions, Annotations* (Minneapolis: Fortress Press, 1993); E. Zenger, ed., *Einleitung in das Alte Testament* (Stuttgart: W. Kohlhammer, 1995).

³⁵ J. L. Ska, “Le Pentateuque: état de la recherche à partir de quelques récentes ‘Introductions’,” *Bib* 77 (1996): 248: “Quatre introductions, quatre théories, quatre façons de lire le Pentateuque.”

³⁶ R. Rendtorff, *Das überlieferungsgeschichtliche Problem des Pentateuch*, BZAW 147 (Berlin: W. de Gruyter, 1977), 141, uses the term “*Bearbeitungsschicht*.” In the English edition, *The Problem of the Process of Transmission in the Pentateuch*, JSOTSup 89, trans. J. J. Scullion (Sheffield: JSOT Press, 1990), 169, the term has been rendered “layer of priestly reworking”

³⁷ J. Milgrom, *Leviticus 1-16: A New Translation with Introduction and Commentary*, Anchor Bible, vol. 3 (New York: Doubleday, 1991), 61-63.

used to be looked upon as an early level of the "Priestly Source," Milgrom and I. Knohl argue that H "represents a late level of priestly material, whose presence in the Pentateuch, moreover, is far more widespread than has hitherto been imagined."³⁸ With regard to the provenance and time of composition of P—following Rendtorff's remarks concerning the interrelation of the narrative and legal sections of P one might ask, "Which P?"³⁹—scholars claim to have linguistic, terminological, and theological evidence favoring a preexilic date of P.⁴⁰ In scrutinizing the arguments adduced by these scholars, Blenkinsopp avers, however, "that no single argument adduced by the proponents of a preexilic P has probative value. . . . To establish this

³⁸ I. Knohl, "The Priestly Torah Versus the Holiness School: Sabbath and the Festivals," *HUCA* 58 (1987): 65.

³⁹ R. Rendtorff, "Two Kinds of P? Some Reflections on the Occasion of the Publishing of Jacob Milgrom's Commentary on Leviticus 1-16," *JSTOT* 60 (1993): 75-81. In his response to Rendtorff's remarks, J. Milgrom, "Response to Rolf Rendtorff," *JSTOT* 60 (1993): 84, maintains that "there are two Priestly schools, the earlier one I call P, and its redactor I have called H." In his recent article J. Blenkinsopp, "An Assessment of the Alleged Pre-Exilic Date of the Priestly Material in the Pentateuch," *ZAW* 108 (1996): 496, remarks that "in the most recent phase . . . arguments tend to be drawn from the legal material to the relative neglect of the P narrative. In any case, one of the problems most resistant to argument was . . . not least for the Kaufmann school, the relation between narrative and legislation in the P source."

⁴⁰ Y. Kaufmann, *The Religion of Israel: From Its Beginnings to the Babylonian Exile*, trans. and abridged by M. Greenberg (New York: Schocken Books, 1960), 174-211; A. Hurvitz, *A Linguistic Study of the Relationship Between the Priestly Source and the Book of Ezekiel: A New Approach to an Old Problem* (Paris: Gabalda, 1982), 154, states that "(1) linguistically, they exhibit two distinct profiles, the gap between which is best described as reflecting two successive phases in the history of BH—classical and post-classical; (2) literarily . . . only P can be said to have exclusively employed expressions and idioms belonging to classical Hebrew and . . . the book of Ezekiel in contrast, avails itself of late Hebrew elements, thus betraying its post-classical milieu." See also T. M. Krapf, *Die Priesterschrift und die vorexilische Zeit: Yehezkel Kaufmanns vernachlässigter Beitrag zur Geschichte der biblischen Religion*, *Orbis Biblicus et Orientalis* 119 (Göttingen: Vandenhoeck & Ruprecht, 1992), 210-230; R. Polzin, *Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose* (Missoula, MT: Scholars Press, 1976), 159, places the basic stratum of P "later than classical BH but quite conclusively before the Chronicler's language. Moreover Ps clearly revealed itself as later than Pg yet somewhat earlier than the Chronicler's language." Z. Zevit, "Converging Lines of Evidence Bearing on the Date of P," *ZAW* 94 (1982): 510, concludes his study by stating: "The exile of 586 B.C.E. is the *terminus ad quem* for the composition of P. The presence of exilic and post-exilic accretions and additions in the source cannot be denied *a priori*, but the burden of proof is properly borne now by those advocating a late chronology for any given element." Concerning Polzin's chronological gap between P^s and P^r, Zevit maintains: "Thus, despite the fact that there appears to be a chronological gap between Pg and Ps, both reflect the technical terminology of the first Temple" (501).

conclusion does not validate a postexilic date, though it certainly increases its attraction."⁴¹

The exilic/postexilic dating of P is adhered to by another group of scholars.⁴² Among this group there is no unanimity, however, concerning the scope or the different stages of redaction.⁴³ While according to earlier studies the P narrative was viewed as the literary framework of the Pentateuch,⁴⁴ it has been claimed in recent years that the primal late-exilic Priestly Source did "not end in Deut 34, but with Ex 19:1; 24:15b, 16f, 18aa; 25:1, 8a, 9; 29:45f; 40:16.17a.33b."⁴⁵

In contrast to the notion of P as one of the Pentateuchal sources, a single but extensive priestly redaction of the Pentateuch has been proposed,⁴⁶ an alternative that according to E. Blum is likewise

⁴¹ Blenkinsopp, "Assessment," 516-517.

⁴² E.g., P. Weimar, *Untersuchungen zur Redaktionsgeschichte des Pentateuch* (Berlin: W. de Gruyter, 1977), 171; H. Utzschneider, *Das Heiligtum und das Gesetz: Beobachtungen zur Bedeutung der sinaitischen Heiligtumstexte (Ex 25-40: Lev 8-9)*, *Orbis Biblicus et Orientalis* 77 (Göttingen: Vandenhoeck & Ruprecht, 1988), 22-30.

⁴³ Cf. P. P. Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSOTSup 106 (Sheffield: Sheffield Academic Press, 1992), 19-25, whose juxtaposing of the incompatible results of Noth, Elliger, Lohfink, Weimar, and Holzinger regarding Pg in Leviticus is most insightful (223); Zenger, 94-96; Utzschneider, 22-30.

⁴⁴ M. Noth, *A History of Pentateuchal Traditions*, trans. B. W. Anderson (Englewood Cliffs, NJ: Prentice-Hall, 1972), 10: "Thus the P narrative ends with the death of Moses in Deut. 34, just as it begins with the creation story in Gen. 1; and it is no accident that it has precisely the scope of the transmitted Pentateuch, since it constitutes the literary framework for this Pentateuch." In his recent study, J. L. Ska, "De là relative indépendance de l'écrit sacerdotal," *Bib* 76 (1995), 414, remarks: "Les derniers textes que la critique attribue sans trop de problèmes à P sont Nb 20, 1-13. . . . C'est sur cette base qu'il faudrait pouvoir discuter."

⁴⁵ T. Pola, *Die ursprüngliche Priesterschrift: Beobachtungen zur Literarkritik und Traditionsgeschichte von Pg* (Neukirchen-Vluyn: Neukirchener Verlag, 1995), 349: "Endet die spätexilisch in Babylonien entstandene ursprüngliche Priesterschrift also nicht mit den herkömmlich P zugeschriebenen Versen in Dt 34, sondern mit Ex 19, 24, 15b, 16f, 18aa 25, 1, 8a, 9 29, 45f 40, 16, 17a, 33b, so kann auch keine Rede mehr davon sein, der Rahmen von P habe bei der Schlußredaktion den Umfang des Pentateuch festgelegt." Cf. W. H. Schmidt, *Old Testament Introduction*, trans. M. J. O'Connell (New York: Crossroad, 1984), 93-109; Weimar, *Redaktionsgeschichte*, 171, maintains that the second part of the priestly history begins with Exod 1:13 and ends with Deut 34:9b.

⁴⁶ E.g., F. M. Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, MA: Harvard University Press, 1973), 293-322; Rendtorff, *Transmission*, 169; J. van Seters, *Abraham in History and Tradition* (New Haven: Yale University Press, 1975), 279; M. Vervenne, "The 'P' Tradition in the Pentateuch: Document and/or Redaction? The 'Sea Narrative' (Ex 13,17-14,31) as a Test Case," in *Pentateuchal and Deuteronomistic Studies: Papers Read at the XIIIth ISOT Congress, Leuven 1989*, ed. C. Brekelmans and J. Lust, (Louvains: Leuven University Press, 1990), 67-90.

invalid.⁴⁷ While Rendtorff defines P as a "layer of priestly reworking," he does not proceed on the assumption that the layers are still recognizable.⁴⁸

A fourth group, a minority indeed, makes the literary unity of the Pentateuch the starting point of their investigations. In a computer-assisted linguistic-statistical study, Y. T. Radday and others hypothesize that "the Documentary Hypothesis should either be rejected or at least thoroughly revised."⁴⁹ Scholars like D. Hoffmann, W. H. Gispen, R. K. Harrison, and S. R. Külling,⁵⁰ for example, adhere to the traditional view that the material in the Pentateuch, if not its final shape, should be attributed to Moses.⁵¹

The apparent lack of an *opinio communis* in studying Leviticus becomes likewise manifest in the numerous and mutually exclusive conceptual/thematic subunits suggesting to subdivide the text into two,⁵² four,⁵³ five,⁵⁴ six,⁵⁵ seven,⁵⁶ eight,⁵⁷ nine,⁵⁸ or eleven⁵⁹ subunits. The

⁴⁷ E. Blum, *Studien zur Komposition des Pentateuch*, BZAW 189 (Berlin: W. de Gruyter, 1990), 229-285.

⁴⁸ R. Rendtorff to W. Warning, May 1997.

⁴⁹ Y. T. Radday, H. Shore, M. A. Pollatschek, and D. Wickmann, "Genesis, Wellhausen and the Computer," *ZAW* 94 (1982): 480-481. The results of this study have been contested, however; e.g., S. L. Portnoy and D. L. Petersen, "Statistical Differences among Documentary Sources: Comments on 'Genesis: An Authorship Study'," *JSTOT* 50 (1991): 3-14.

⁵⁰ D. Hoffmann, *Das Buch Leviticus*, vols. 1 and 2 (Berlin: Poppelauer, 1905-1906); W. H. Gispen, *Het Boek Leviticus* (Kampen: Kok Publishing House, 1950); R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969); S. R. Külling, *Zur Datierung der "Genesis P Stücke," namentlich des Kapitels XVII* (Kampen: Kok Publishing House, 1964), 43-130, shows in his investigation that the shift in dating P from preexilic to exilic/postexilic times was probably based less on linguistic foundations than on the prevalent *Weltanschauung*.

⁵¹ G. J. Wenham, *The Book of Leviticus* (Grand Rapids: Eerdmans, 1979), 13, remarks: "I have tried to avoid making my exegesis dependent on any particular critical position. Each of the three main positions has its own difficulties. . . . Despite the broad scholarly consensus, it does seem to me that a postexilic date for Leviticus is difficult to maintain. . . . A much earlier date is required by the evidence."

⁵² Sun, 488, avers "that the major subdivision of the book of Leviticus is between chap.10/chap.11." Sailhamer, xii-xiii, maintains that the two parts consist of 1-17, offerings and sacrifices, and 18-27, holiness in the life of Israel.

⁵³ Wenham, *Leviticus*, 3-6, proposes these subunits: 1-7, 8-10, 11-16, 17-27.

⁵⁴ N. Micklem, "Leviticus," *The Interpreter's Bible* (Nashville: Abingdon Press, 1953), 3, subdivides the text thus: 1-7, 8-10, 11-15, 16, 17-26, "with a supplement on vows, ch. 27." Childs, *Introduction*, 182, on the other hand suggests this five-part out-line: 1-7, 8-10, 11-16, 17-26, 27.

⁵⁵ Scholars suggesting a six-part structure propose the following subdivisions: 1-7, 8-10, 11-15, 16, 17-26, 27; e.g., B. Baentsch, *Exodus--Leviticus--Numeri* HKAT 2 (Göttingen: Vandenhoeck & Ruprecht, 1903), 306; R. H. Pfeiffer, *Introduction to the Old Testament* (New York: Harper & Brothers, 1948), 129-130; O. Eissfeldt, *The Old*

diverse outlines seem to have one common denominator, however. The so-called Holiness Code, Lev (17) 18-26, or at least its major parts, is apparently viewed by many to constitute some form of literary unit. In concluding his investigation into the compositional integrity of the so-called Holiness Code Sun infers, however, that "Lev 17-26 had no originally independent existence as a legal corpus prior to the creation by those Priestly editors who inserted these legal materials into the Sinai pericope,"⁶⁰ and Gerstenberger calls the Holiness Code even "a wishful phantom of scholarly literature."⁶¹ While I would agree with the conclusions of the latter two scholars, I do not hold that the present shape of Lev 17-26 "is due to a gradual process of supplementation . . . which accounts for the rather haphazard order of the whole."⁶²

In view of the great doubts that have been "cast . . . on the existence of a 'Holiness Code' as an independent, self-contained document"⁶³—many a scholar would, of course, not subscribe to this hypothesis—J. E. Hartley concludes "that in whatever way this collection of speeches came together, they were assembled for their present position in Leviticus."⁶⁴ A. Klostermann assesses Lev 18-26 as

Testament: An Introduction; Including the Apocrypha and Pseudepigrapha, and also the Works of Similar Type from Qumran; The History of the Formation of the Old Testament, trans. P. R. Ackroyd (Oxford: Basil Blackwell, 1957), 157; Elliger, 7-10; Noth, *Leviticus*, 5-6, 10-14; J. E. Hartley, *Leviticus*, WBC 4 (Dallas: Word Books, 1992), xxxiv.

⁵⁶ B. D. Eerdmans, *Altestamentliche Studien 4: Das Buch Leviticus* (Giessen: A. Töpelmann, 1912), suggests seven subdivisions: 1-7, 8-10, 11, 12-15, 16, 17-26, 27.

⁵⁷ Gerstenberger, 19, proposes this thematic structure: 1-7, 8-10, 11-15, 16-17, 18-20, 21-22, 23-25, 26-27.

⁵⁸ A. Noordtjij, *Leviticus* (Kampen: Kok Publishing House, 1955), 277-278, comes up with the following subunits: 1-7, 8-10, 11-15, 16, 17, 18-20, 21-25, 26, 27.

⁵⁹ R. L. Harris, "Leviticus," *The Expositor's Bible Commentary*, vol. 2 (Grand Rapids: Zondervan, 1990), 534-535, suggests this outline: 1-5, 6-7, 8-10, 11-15, 16, 17-22, 23:1-24:9, 24:10-23, 25, 26, 27.

⁶⁰ Sun, 564. Cf. H. D. Preuss, "Heiligkeitgesetz," *Theologische Realenzyklopädie* (1985), 14:713-718; F. Crüsemann, *The Torah: Theology and Social History of Old Testament Law*, trans. A. W. Mahnke (Minneapolis: Fortress Press, 1996), 278-279.

⁶¹ Gerstenberger, 18.

⁶² Sun, 564-565.

⁶³ Hartley, 259. Cf. R. Rendtorff, *The Old Testament: An Introduction*, trans. J. Bowden (Philadelphia: Fortress Press, 1986), 145; idem, "Is It Possible to Read Leviticus as a Separate Book?" in *Reading Leviticus: A Conversation with Mary Douglas*, ed. J. F. Sawyer JSOTSup 227 (Sheffield: Sheffield Academic Press, 1996), 22-39.

⁶⁴ Hartley, 260, concludes his review of the history of research 251-260, stating: "Unfortunately the conclusions of the bulk of these studies are built mostly on speculations, rather than on hard data, by the very nature of the documents that have survived from antiquity. This is evident in the wide diversity of these conclusions."

being incomparably fragmentary, disorderly and incomplete,⁶⁵ an appraisal which has been handed down to the present. With regard to the provenience of the Holiness Code and its flimsy historical foundation, Rendtorff has recently made some pertinent remarks:

It is well-known that it was August Klostermann who coined this term in 1877. I tried to find out where and how he did it, and when I finally found the place, I was surprised and amused to see that he did it "by the way" in the true sense of the word: in a parenthesis within a longer sentence. His topic was the refutation of the thesis that Ezekiel wrote these chapters of Leviticus: Ezekiel "ganz besonders mit den Worten unserer Gesetzessammlung, die ich von nun an kurz 'das Heiligkeitsgesetz' nennen will, redet . . ." (Ezekiel particularly speaks with the words of our collection of laws, which from now on I will call the "Holiness law" for short . . .). It was originally just an abbreviation, but eventually it became the title of a book. It came to be taken as one of the three most important law codes in the Hebrew Bible, alongside the so-called "Bundesbuch" (Book of the Covenant) in Exodus 20-23 and Deuteronomy.⁶⁶

Moreover Klostermann unequivocally states that Lev 18-26 contains only fragments of an extensive law-code, parts of which can be found in Exodus and Numbers as well.⁶⁷ Hence it follows that the *forschungsgeschichtliche* foundation of the Holiness Code seems to be rather flimsy. Whereas the scientific foundation of the Holiness Code as an originally independent law-code has been weakened, Whybray even claims that there is no reason not to accept the *first* edition of the Pentateuch as its final edition, a work creatively composed by a single literary artist.⁶⁸ Whybray's possibly precarious hypothesis may be supported if the investigation of the micro- and macrostructure brings to light substantial terminological patterns.

Nevertheless, these studies are valuable as they probe the various stages in the development of Israelite culture and cultic practices. . . . The findings of these insights and postulations must, nevertheless, be held cautiously subject to adjustment in the light of further studies" (260).

⁶⁵ A. Klostermann, *Der Pentateuch: Beiträge zu seinem Verständnis und seiner Entstehungsgeschichte* (Leipzig: Deichert'sche Verlagsbuchhandlung, 1893), 376-377, appraises the "unvergleichlich fragmentarische Natur, die bunte Mischung der Stoffe, der sonderbare Kontrast zwischen der in den identischen Formeln zu Tage tretenden Absicht, alles zu erschöpfen, und zwischen der wirklichen Lückenhaftigkeit, Unordnung und Unvollständigkeit" as characteristic features of Lev 18-26.

⁶⁶ Rendtorff, "Separate Book," 27-28.

⁶⁷ Klostermann, 378: "Ich denke, dieses genügt vorläufig, um zu zeigen, daß Lev 18-26 nur Fragmente enthält aus einer umfassenden Gesetzgebung, von der wir auch im Exodus und in Numeri einzelne Stücke wiederfinden."

⁶⁸ R. N. Whybray, *The Making of the Pentateuch: A Methodological Study*, JSOTSup (Sheffield: Sheffield JSOT Press, 1987), 232-233.

While the above studies have not provided any sure structural outline of Leviticus—we must not fail to mention that they did not focus on this aspect—it is exactly this aspect which is the focus of some recent studies.

Recently Suggested Structures

The different structural outlines recently proposed should be assessed as to their possible utility for the present investigation.

Y. T. Radday. In his recent study on chiasm in Hebrew biblical narrative, he declares Lev 19:18 “the summit of the entire Torah,”⁶⁹ because Leviticus as the center of the Torah culminates in chap. 19, the climax of the “Holiness Code.” Neither Jew nor Christian would contradict the idea that according to Matt 22:40 “all the Law and the Prophets hang on” Deut 6:5 and Lev 19:18. But to boldly declare an undoubtedly significant text to be the summit of the Pentateuch without substantiating this claim by concise textual proof should be assessed as an unsupported hypothesis. Because of the difference in approach, the chiasmic structure suggested by Radday might be left out of account in an investigation based solely on terminological considerations.

W. H. Shea. In clear-cut contrast to the conclusions reached by Radday, Shea claims the fulcrum of an overall chiasmic structure of Leviticus to be “the legislative instructions dealing with the Day of Atonement,”⁷⁰ a claim based primarily on conceptual similarities.⁷¹ Constitutive to his claimed chiasmic structuration is the assumption that Lev 26 and 27 “round out the book but stand outside the literary chiasm.”⁷² Because he does not take notice of the inseparable compositional and terminological coherence of Lev 25-26 and their respective relationship to chap. 27, his claim that Lev 26-27 stand “apart from the laws of Leviticus 17-25 just as the blessings and

⁶⁹ Y. T. Radday, “Chiasmus in Hebrew Biblical Narrative,” in *Chiasmus in Antiquity: Structures, Analyses, Exegesis*, ed. J. Welch (Hildesheim: Gerstenberg Verlag, 1981), 89.

⁷⁰ W. H. Shea, “Literary Form and Theological Function in Leviticus,” in *70 Weeks, Leviticus, Nature of Prophecy*, ed. F. B. Holbrook, Daniel and Revelation Committee Series, vol. 3 (Washington DC: Biblical Research Institute, 1986), 151. The ineluctable subjectivity of a chiasmic structure based on a conceptual rather than on a terminological foundation comes perhaps clearly into view in his juxtaposing Lev 13 “miscellaneous diseases” and chap. 19 “miscellaneous laws” (146).

⁷¹ *Ibid.*, 149.

⁷² *Ibid.*, 131.

curse of the covenant comprise a separate section of Near Eastern covenant formulary"⁷³ is probably weakened. Since his starting point is clearly conceptual/thematic and not terminological, the results of his investigation render no help for the present study.

M. Douglas. In two recent studies Douglas compares the poetic structure of Leviticus with the ring composition of the Greek classics.⁷⁴ In her 1993 article where she defines the ring composition as "comprehensive parallelism that incorporates the whole work,"⁷⁵ the following "parallelisms" have been proposed by her:

		27	latch: redeeming things and persons consecrated or belonging to the Lord
things and persons	1-9	25	things and persons belonging to the Lord
consecrated to the Lord		24	the Name defiled
the Holy Place defiled	10	21-22	blemish, leprosy
blemish, leprosy	11-15	23	holy times, Day of Atonement
atonement for Tabernacle	16		
bridge: summary	17		
regulation of sex; Molech	18	20	regulation of sex; Molech
mid-turn: equity between the people	19	26	ending: equity between God and people

Since both this and the following table have been obviously based on conceptual rather than terminological considerations, the differences between her approach and the one taken in this study are pointed out briefly. While making the notion of consecration the main theme of Lev 1-9 (the Piel of the root קדש "holy" is present only in 8:10-12, 15, 30, however), the more numerous references to the sanctification of Israel, the priests, and the high priest (20:8; 21:8², 15, 23; 22:9, 16, 32) should not have been left out of consideration. If Lev 11-15 and 21-22 are taken as "parallels" under the aspect of "blemish" and "leprosy" we must notice that the noun מום "blemish" (19/10) never occurs in Lev 11-15, and the nouns נגע "mark of leprosy"⁷⁶ (78/61)—

⁷³ Ibid., 147.

⁷⁴ M. Douglas, "The Forbidden Animals in Leviticus," *JSTOT* 59 (1993): 3-23; idem, "Poetic Structure in Leviticus," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. D. P. Wright, D. N. Freedman, and A. Hurvitz (Winona Lake: Eisenbrauns, 1995), 239-256.

⁷⁵ Douglas, "Forbidden Animals," 10.

⁷⁶ The noun is rendered thus by F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1955), 619, hereafter BDB.

present *only* in Lev 13 and 14—and צרעת “leprosy”⁷⁷ (35 / 29)—likewise present only in Lev 13 and 14—are altogether absent from Lev 21-22. In my opinion it seems doubtful whether the single occurrence of צרע “to be struck with leprosy” (20 / 5) in 22:4,⁷⁸ justifies Douglas’s interpretation that Lev 11-15 closely parallels chaps. 21-22. It seems questionable to compare “things and persons belonging to the Lord” in Lev 25 with chaps. 1-9, especially in view of the two most explicit statements, both of which are probably unique in the Hebrew Bible: “the land is mine” (25:23) and “the Israelites are my servants” (25:55), which have no parallels in Lev 1-9. These examples may suffice to indicate the clear-cut differences between the approach taken by Douglas and the one applied in this study.

In her 1996 study Douglas proposes the following literary structure:

		27	latch: holy things
law of offerings, sins, holy places, and holy things	1-7	23-25	holy times, law of talion, sabbath of the land, Jubilee
consecration of Aaron and his sons, defilement of his sons	8-10	21-22	defiled and blemished priests, defiled priest’s wife, blemished sacrificial animals
unclean and blemished things	11-17		
regulation of sex; Molech	18	20	Molech; regulation of sex
first turn: righteousness	19	26	second turn: righteousness

The incompatible contrast existing between the conceptual and the terminological approaches may be illustrated by the following. One of the two parallel rungs in her outline “covers the topic of the distinction between clean and unclean (chaps. 8-17) and its complement (chaps. 21-22), where the same categories have been applied to priests and oblations.”⁷⁹ As pointed out above, the lack of congruence in terminology should not be left out of account.

While pointing out the reference to the Lord’s bringing Israel out of Egypt in 19:33-35; 26:44-46 (within the context of the “first turning” and “second turning”) and 25:42; 23:43; 22:32-33 (in concluding the “first rung” and “second rung”),⁸⁰ the significant first mention

⁷⁷ This is the translation given by BDB, 863.

⁷⁸ This is the translation given by BDB, 863-864. The verb appears four more times in Lev 13:44, 45; 14:2, 3.

⁷⁹ Douglas, “Poetic Structure,” 253.

⁸⁰ Ibid., 254-255.

of the Exodus with its “leitmotif ‘holiness’”⁸¹ does not figure at all. If it is true that “Leviticus seems to have a more obviously unified overall theme: how to protect the holiness of the house of God,”⁸² it is surprising that in Douglas’s ring neither the distinct call for holiness (11:44; 20:8; 21:8, 15, 23; 22:9, 16, 32) nor the first reference to the Exodus—formulated like nowhere else in the Pentateuch—leave any marks. Douglas is quite correct in emphasizing the structural significance of the references to the Exodus but as is shown below, on the level of the extant text each reference to the Exodus has been ingeniously integrated in one of the most impressive macrostructural outlines of Leviticus. In contrast to the “themes” presented in her ring composition it should be underlined that there is probably more to Lev 11-17 than “unclean and blemished things,” and Lev 21-22 has most likely a more positive theological ring to it than “defiled and blemished priests, defiled priest’s wife, blemished sacrificial animals.”⁸³

The brief review of the two studies has pointed to the ineluctable subjectivity of a purely conceptual approach: by focusing on one of the themes one cannot help but overlook the others. Since Douglas’s starting point is clearly conceptual/thematic, the results of her studies render no help for the present investigation.

C. R. Smith. In another recent study on the literary structure of Leviticus, quite a different approach has been taken by Smith. According to his understanding Leviticus is “bookended”⁸⁴ by Lev 1:1 *וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ מֵאֹהֶל מוֹעֵד לֵאמֹר* “and he called Moses and the Lord spoke to him *from* the Tent of Meeting” and the corresponding text Num 1:1a *וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד* “and the Lord spoke to Moses in the desert of Sinai *in* the Tent of Meeting.” Smith accepts “certain terms and concepts,”⁸⁵ “concluding summaries,”⁸⁶ and “exhortations at the end of distinct sections”⁸⁷ as structural indicators. According to Smith the function of the divine speech formula should be carefully discerned depending on whether it is used “to mark the beginning of groupings of related material,”⁸⁸ or “within

⁸¹ Milgrom, *Leviticus*, 695-696.

⁸² Douglas, “Poetic Structure,” 247.

⁸³ Douglas, “Poetic Structure,” 253.

⁸⁴ C. R. Smith, “The Literary Structure of Leviticus,” *JSTOT* 70 (1996): 19.

⁸⁵ *Ibid.*, 17.

⁸⁶ *Ibid.*, 21; cf. Lev 7:37; 12:7; 13:59; 14:32; 14:54-57; 15:32.

⁸⁷ *Ibid.*; at this point he refers to Lev 16:34; 22:31; 23:44.

⁸⁸ *Ibid.*; at this point he makes reference to Lev 8:1; 11:1; 21:1.

groups of laws.”⁸⁹ He claims that the “chapters of Leviticus are themselves organized into groups, giving the book as a whole a sevenpart structure.”⁹⁰ The principle of division he uses to identify the largest literary units is the alternation between laws (L) and narrative (N): L (1-7), N (8-10), L (11-15), N (16), L (17:1-24:9) N (24:10-23) L (25-27).⁹¹

A problematic point of Smith’s hypothesis may be his calling Lev 16 “narrative.” The narrative character of 16:1 cannot be overlooked, however, since the “lengthy closing episode of the first narrative section”⁹² depicting the death of Aaron’s sons is clearly alluded to in 16:1. He continues by interpreting the mention of the “native” and “the stranger who sojourns among you” (16:29) as a link between Lev 16 and 24:10-23, a narrative which is likewise concerned with the equality of stranger and native.⁹³

Contrary to Smith’s interpretation of Lev 16 as narrative, it has been claimed by Sailhamer that

the Holiness Code is not attached directly to the Priestly Code. Between these two legal codes lies a striking account of Israel’s offering sacrifices to “goat idols.” Though brief and somewhat enigmatic, this short piece of narrative, usually taken to be the work of the final composer, portrays the Israelites forsaking the tabernacle and sacrificing “outside the camp.”⁹⁴

This unique interpretation of Lev 17:7 is surprising, seeing that Sailhamer subsumes the two most obvious narrative sections in Lev 8-10 and 24:10-23 under “Priestly Torah” and “Holiness Code” respectively.⁹⁵ In view of the difficulty of defining a given passage as pure law or pure narrative, a different approach may be more promising.

The close similarity of Smith’s approach with the one accepted in this dissertation cannot be denied. The two methodologies differ, however, from each other in that in the present study the *conditio sine qua non* could be expressed as *sola terminologia*, whereas for Smith conceptual considerations seem to be of equal significance.

⁸⁹ Ibid.; regarding Lev 23 he remarks that the subject of appointed feasts is clearly introduced in vss. 12 and summarized at the end in vs. 44. “However, the “The Lord spoke to Moses’ formula also appears within the discussion at vv. 9, 23, 26 and 33.”

⁹⁰ Ibid., 22.

⁹¹ Ibid., 32.

⁹² Ibid., 23.

⁹³ Ibid.

⁹⁴ Sailhamer, 49.

⁹⁵ Ibid.

If it is true that Leviticus “has been characteristically rendered by the repetition of key phrases,”⁹⁶ it might prove profitable to substantiate this hypothesis by searching for the decisive terms or phrases which “are vital for determining literary structure.”⁹⁷ It is my contention that one of the key phrases, perhaps even *the* key phrase in structuring Leviticus, is the so called “divine speech formula,” which is dealt with in the next chapter.

In view of the sheer diversity in presentday Pentateuchal studies it must be

admitted that as far as the assured results are concerned we are no nearer to certainty than when critical study of the Pentateuch began. There is at the present moment no consensus whatever about when, why, how, and through whom the Pentateuch reached its present form, and opinions about the date of composition of its various parts differ by more than five hundred years.⁹⁸

Justification for the Study

In view of this lack of unanimity among scholars concerning the literary homogeneity/heterogeneity of the Pentateuch in general and Leviticus in particular, “the suspicion [arises] that the methods employed are extremely subjective.”⁹⁹ Neither the subdivisions suggested by commentators (two to eleven)—a partitioning based primarily on content and conceptual considerations—nor the incidentally proposed compositional outlines for certain sections of Leviticus,¹⁰⁰ nor the recently suggested structures of the third book of Moses by Radday, Shea, Douglas, and Smith are exclusively based on the actual terminology used in the text before us.

Besides, in their listing of recently published rhetorical-critical studies, Watson and Hauser state that in view of the ever-increasing number of such studies only a few investigate (certain passages of)

⁹⁶ Childs, *Theology*, 158. Some of Child’s suggested phrases turn out to be structural devices on the microstructural level, e.g., “a pleasing odor to the Lord” in Lev 1-3 or “my soul abhors” in Lev 26.

⁹⁷ Smith, 18.

⁹⁸ Whybray, *Introduction*, 12-13.

⁹⁹ Whybray, *Making*, 233.

¹⁰⁰ The recent dissertations by Barrick, Sun, Dupont, and T.-I. Wang, “Leviticus 11-15: A Form-Critical Study” (Ph.D. diss., Claremont Graduate School, 1991), neither focus on the entire book of Leviticus nor is their prime point of interest the investigation of its overall structure.

Leviticus.¹⁰¹ Because of the above reasons I aver that a large-scale investigation of the artistic arrangement of the extant text of Leviticus is still pending, a study brought in line with the actual words chosen by the ancient writer(s).

Methodology and Delimitations

Since Leviticus has been couched in the framework of DS, it seems appropriate to employ concepts basic to rhetorical criticism in this study.

Considerations on Rhetorical Criticism

Because of some obvious differences regarding the foundations of rhetorical criticism among those who practice it, we should be cognizant of the fact that “the methodological boundaries between those who call themselves rhetorical critics and other literary critics with reasonably similar approaches are often very fuzzy.”¹⁰² The canon of rhetorical criticism is said to be characterized by three emphases: “rhetoric signifies the art of composition; the method involves close reading of texts; the purpose is to discover authorial intent.”¹⁰³ In his presidential address to the Society of Biblical Literature in 1968 J. Muilenberg assigned two tasks to the rhetorical critic.¹⁰⁴ The first task is to “define the limits or scope of the literary unit, to recognize precisely where and how it begins and where and how it ends,”¹⁰⁵ and literary “devices such as climax, *inclusio*, and chiasm set the boundaries.”¹⁰⁶ The rhetorical critic’s second major concern should

¹⁰¹ E.g., J. W. Watts, “Rhetorical Strategy in the Composition of the Pentateuch,” *JSTOT* 68 (1995): 3-22.

¹⁰² Watson and Hauser, 3, n. 1. In contrast to this and with regard to differences recognizable in the approach of scholars practicing rhetorical criticism, C. Black, “Keeping Up with Recent Studies: XVI. Rhetorical Criticism and Biblical Interpretation,” *ExpTim* 100 (1988-1989): 254, remarks: “For Muilenberg ‘rhetoric’ is virtually synonymous with ‘literary artistry’; for Kennedy, the term refers to the disciplined art of persuasion, as conceptualized and practised by Greeks and Romans of the classical and Hellenistic periods.”

¹⁰³ P. Tribble, *Rhetorical Criticism: Content, Method, and the Book of Jonah* (Minneapolis: Augsburg Fortress. 1995), 26.

¹⁰⁴ J. Muilenberg, “Form Criticism and Beyond,” *JBL* 88 (1969): 8-18.

¹⁰⁵ *Ibid.*, 9.

¹⁰⁶ Tribble, 27.

be “to recognize the structure of a composition and to discern the configuration of its component parts.”¹⁰⁷

The critical analysis of rhetorical criticism by its critics¹⁰⁸ in recent years does not devalue or diminish Muilenberg’s proposal that “proper articulation of form yields proper articulation of meaning.”¹⁰⁹ The same idea has been expressed by Alonso-Schökel in a “statement with variations,” remarking that “in literature the form is meaningful. . . . In literature the form creates meaning. . . . In literature the meaning exists in and through form.”¹¹⁰ If this idea that form and content are inextricably interrelated proves to be true, it should be our prime concern to search for and scrutinize the form in order to better grasp the meaning of the biblical text. Although this study focuses primarily and almost exclusively on aesthetic stylistic features and therefore encompasses only a small fraction of the wide scope of rhetorical criticism, the results gained may turn out to be not entirely insignificant as regards the rhetorical structure of Leviticus. The basic intention of this investigation has been well expressed by Watson and Hauser:

Rhetorical critics prefer to examine units of the text on the assumption that they may, on close analysis, prove to be artfully-composed, coherent wholes designed to convey particular messages to their audiences, rather than on the assumption that these texts constitute coarsely-woven fabrics made up of various threads which need to be isolated and reformulated before they may be studied profitably.¹¹¹

Although by definition rhetorical criticism practices synchronic rather than diachronic analysis, conversation “with textual criticism and with historical disciplines like source criticism, tradition history, and redaction criticism”¹¹² is included in full rhetorical reading. Because of the incompatibility between the approach taken here and source and redaction criticism respectively, the “conversation” between the two takes place primarily in the footnotes. Since more than once the results presented here contradict those proposed by source and redaction-critical studies, it is the reader who is called upon either to ascribe the skillful structures brought to light, structures

¹⁰⁷ Muilenberg, 10.

¹⁰⁸ Trible, 48-52, critically evaluates the critics’ critique.

¹⁰⁹ Ibid., 91.

¹¹⁰ Alonso-Schökel, “Problems,” 7.

¹¹¹ Watson and Hauser, 6.

¹¹² Trible, 94.

often replete with theological meaning, to the person(s) who wrote the extant text, or to accept them as the result of a long and complex redactional process.

Repeated reading of the biblical text and scholarly works on the text, attending closely to the beginning/end of units and carefully observing the repetition of words, phrases, and sentences, giving attention to design and structure and even to small words like particles (practical suggestions given by Tribble¹¹³) should result in gaining a better grasp of the compositional structure of Leviticus; and in doing so “a principle long honoured by conventional criticism: the coherence of biblical form and content”¹¹⁴ could be profitably applied.

Definitions

Since the two terms “microstructure” and “macrostructure” are closely related to the first and foremost working hypothesis of this dissertation—the text of Leviticus in its present shape has been artistically structured by means of thirty-seven distinct DS—these two terms should be defined first.

Microstructure: Whereas according to van Dijk the “‘local’ sentential structure” (i.e., the sentence level) “may be called the micro-structure,”¹¹⁵ in this dissertation the term is *never* applied to grammatical or syntactical entities on the sentence level, but is *always* and *exclusively* used with regard to the structural outline of a distinct DS. The term relates to the interrelation of distinct and different parts of a single DS, always referring to the overall outline and organization of the individual components of a distinct DS. This holds true, of course, even for those DS consisting of several distinct parts, sections which are closely related as far as content and concept are concerned, as is the case in Lev 1-3; 8:1-10:7; 25-26, each of which has been conceived as a single DS. It should be added, however, that in those cases where two or several DS have been juxtaposed because of their thematic and/or conceptual congruence, as is the case in Lev 4-5; 6:1-7:21; 14; 21; 22; 23; and 24, the interrelation of the component parts is considered to be *micro-* and not *macrostructural*. The scope of each of the macrostructures presented below is much wider than the scope of the units just mentioned.

¹¹³ Ibid., 101-105.

¹¹⁴ Black, 257.

¹¹⁵ T. A. van Dijk, *Some Aspects of Text Grammars: A Study in Rhetorical Linguistics and Poetics*, Janua Linguarum: Series Major, 63 (The Hague: Mouton, 1972), 6.

Macrostructure: In this dissertation the term macrostructure is used for the “text as a whole. . . [which] will be called macro-structure,”¹¹⁶ that is, in using the term the structuration of the whole book of Leviticus is under consideration. In other words, macrostructure stands for the probably purposeful overall organization of the extant text of the third book of Moses. In making reference to “the super- or macrostructure of the Pentateuch”¹¹⁷ Knierim uses the term in a similar way, and in speaking of the “sinaitic sanctuary texts in the macrostructures of the wilderness and the Sinai narrative,”¹¹⁸ Utzschneider has likewise a large part of the present Pentateuch in mind. Concerning the interrelation of distinct pericopes beyond the confines of the individual DS the following example may serve as an illustration: by means of the elevenfold occurrence of the phrase **אֶרֶץ מִצְרַיִם** “the land of Egypt” one of the most significant structures in Leviticus has been created, a structural outline reaching from Lev 11-26.

Author: Every modern reader would subscribe to the hypothesis that the thematic and conceptual arrangement of the extant text of Leviticus must have made at least some sense to the person(s) who wrote it. The purpose of this investigation is not to verify or falsify the hypothesis that “not a single chapter in this book has been composed in a single sweep or by a single hand”;¹¹⁹ its sole aim is rather to understand the ancient author’s artistic arrangement of the extant text, the term “author” being understood and used as referring to the person(s) responsible for the text before us, the person(s) who composed the literary unit we call “Leviticus,” a literary entity which did not exist prior to its composition, whatever the prehistory of its individual parts may have been.

Structure/Composition: In spite of the distinct differences between the two terms, this dissertation is not concerned with distinguishing be-

¹¹⁶ van Dijk, 5-6. In stating that “everybody will construct the macro-structure for a text which is relevant to him, personally, and these macro-structures will be different for the same text” (161), he points to the ineluctable subjectivity in reading a given text. In view of the many scholars who recognize the introductory formula to the DS as structuring device—most often as secondary and hence of “minimal value,” however—the danger of subjectivity in reading Leviticus along these lines may be less marked.

¹¹⁷ Knierim, “Composition,” 393; idem, *Text and Concept in Leviticus 1:1-9: A Case in Exegetical Method* (Tübingen: J. C. B. Mohr, 1992), 3.

¹¹⁸ Utzschneider, 76-77, speaks of the “sinaitischen Heiligtumstexte in den Makrostrukturen von Wanderungs- und Sinaierzählung.”

¹¹⁹ Gerstenberger, 4.

tween “structure” and “composition.” Terms like structure, composition, compositional arrangement, or structural outline are used interchangeably and they are understood as the “sum of the relationships of the parts to each other”¹²⁰ or “the network of relations among the parts of an object or a unit.”¹²¹ This definition holds true both for the micro- and macrostructural levels. Since the structure of any given literary unit is “an indispensable aspect of narrative it goes without saying that its investigation will provide us with a fuller and richer understanding”¹²² of the narrative.

Keyword: A keyword is defined as “a word or root within a text, text-sequence, a text-context which is repeated meaningfully; in pursuing these repetitions a meaning of the text will be revealed, elucidated or simply strikingly manifest.”¹²³ Whereas W. G. E. Watson further differentiates between three types of keywords: dominant words (a lexical item), repeated words (frequency in a literary unit), and thematic words (synonymous words),¹²⁴ Bar-Efrat advises to pay attention to the frequency of a word in the Bible, within the text or series of texts, and to how near the repeated words are with regard to their respective position in the text.¹²⁵ At this point the question might arise as to the criteria according to which a given word/phrase is singled out or dismissed as a fitting keyword. Whereas Alonso-Schökel holds that a keyword “does not require regular repetition, simply a reiteration which is easily perceived,”¹²⁶ in this study prima-

¹²⁰ J. A. Cuddon, *A Dictionary of Literary Terms and Literary Theory* (Oxford: Blackwell Reference, 1991), 921.

¹²¹ S. Bar-Efrat, “Some Observations on the Analysis of Structure in Biblical Narrative,” *VT* 30 (1980): 155. He continues by considering “four different levels [which] should be distinguished: (1) the verbal level; (2) the level of the narrative technique; (3) the level of the narrative world; (4) the level of the conceptual content” (157-163). In this dissertation, however, it is only the verbal level which is of interest.

¹²² *Ibid.*, 172.

¹²³ M. Buber, “Leitwortstil in der Erzählung des Pentateuchs,” in *Werke*, 2, *Schriften zur Bibel* (Munich: Kösel Verlag, 1964), 1131: “Unter Leitwort ist ein Wort oder Wortstamm zu verstehen, der sich innerhalb eines Textes, einer Textfolge, eines Textzusammenhangs sinnreich wiederholt; wer diesen Wiederholungen folgt, dem erschließt oder verdeutlicht sich ein Sinn des Textes oder wird auch nur eindringlicher offenbar.”

¹²⁴ W. G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*. JSOTSup 26 (Sheffield: JSOT Press, 1984), 287-288.

¹²⁵ S. Bar-Efrat, *Narrative Art in the Bible* (Sheffield: Sheffield Academic Press, 1989), 212.

¹²⁶ Alonso-Schökel, *Manual*, 192. Concerning the effectiveness of the *Leitwortstil* he further remarks: “When the poem is recited aloud the resounding of the key word focuses on the crucial point, concentrates the vision, and engraves the theme in the memory of the listener” (193).

rily those words/phrases with a definite patterning quality have been searched for, that is, terms which are foundational to an easily perceivable terminological pattern.

It seems appropriate and even necessary to emphasize once more that basically any word may hold a structuring function, be it a significant theological term or a common word like the verb *היה* "be"¹²⁷ which, for example, is constitutive in a salient *seven-part* structure in Lev 22 climaxing in an unforeseen reference to the Exodus. In other words, whether a given term is fit for being the foundation of any terminological pattern, does not depend on the word per se; it is rather an underlying structure—still hidden but already present in the extant text—which matters. Therefore many terms that are essential and fundamental to a conceptual structure of Leviticus and to its theology do not fit into the category.¹²⁸

Terminological pattern: This term applies to the many distinct and deliberate (?) aesthetic structures present both on the micro- and macrostructural levels. Each of these structures is based exclusively on verbal congruence, needless to say. Not one of them is founded on synonymous terms or phrases, not to mention conceptual correlations.

In concluding this section on definitions we should be mindful of the truism that any investigation of a biblical text has to make the actual words used by the biblical writers its sole starting point.

Procedure

In order to obtain objective data in scrutinizing the structure of a given biblical literary unit, Watson suggests tabulating all the repeated words, thus establishing their comparative frequency and relative position. This tabulation should include particles, adverbs, and the like.¹²⁹ In the process of repeatedly reading Leviticus and tabulat-

¹²⁷ R. Bartelmus, *HYH, Bedeutung und Funktion eines althebräischen "Allerweltswortes": zugleich ein Beitrag zur Frage des hebräischen Tempussystems*, ATSAT 17 (St. Ottilien: EOS Verlag, 1982).

¹²⁸ Cf. J. F. A. Sawyer, "The Language of Leviticus," in *Reading Leviticus: A Conversation with Mary Douglas*, JSOTSup 227, ed. J. F. A. Sawyer (Sheffield: Sheffield Academic Press, 1996), 18, remarks: "What I think might be significant and often overlooked, is that Leviticus contains some key-terms and phrases not found elsewhere, or very rare elsewhere, in the Bible."

¹²⁹ Watson, *Poetry*, 288, points out that the particle *כל* "all, every" occurring no less than seventeen times in Ps 145 is "obviously related to the universalist theme of the poem."

ing its vocabulary in a concordance, the preference for distinct literary devices—which are presented below—has become evident. It is exactly the frequency of words, their respective position within a literary entity, and their structuring function that has to be dealt with.

Before presenting the different artistic devices used by the ancient author, a brief explanation regarding the appended concordance and corresponding information given in the text proper should be set forth.

The appended concordance contains the vocabulary of Leviticus except pronouns, particles, and prepositions, although the pronoun “I” and a few particles have been included. The information given in the concordance as to how often a certain word occurs in the Hebrew Bible and in Leviticus—according to the concordance edited by A. Even-Shoshan¹³⁰—is presented as follows in the running text; needless to say, this information is provided for most of the structuring words but, of course, not for any phrase. The following example may serve as an illustration: אֲנִי “I” (871 / 71). According to the concordance the pronoun “I” occurs 871 times in the Hebrew Bible, and has been used in Leviticus 71 times.

While discussing procedure, an explanation concerning the sequence of entries may be in place. I must add that at certain points an unavoidable overlapping has to be accepted, a fact we have to face since we are dealing with an artistically arranged ancient text. All seven-part structures both on the micro- and macrostructural level are to be found under the section “Structures Based on the Number Seven.” The exceptions to this rule are the chiasmic בִּגְדֵי structure of chap. 16, the outline based on מִקְרָא קֹדֶשׁ in Num 28-29 (because of its terminological and conceptual similarity to Lev 23), the seven-part antithetic structure based on the verbs נָקַב and קָלַל—both are commonly rendered “curse”—in chap. 24 which is inseparably related to the excursus analyzing the present position of Lev 24, the envelope structure based on the verb רָצָה and its nominal derivative רָצוֹן in chap. 22, and the “identical nominal forms” macrostructure based on רָצוֹן. Each of these outlines could have been listed under the seven-part structures, but I decided not to do so in order to bring to the fore their literary uniqueness beyond being seven-part structures.

¹³⁰ A. Even-Shoshan, ed., *A New Concordance of the Old Testament: Using the Hebrew and Aramaic Text*, 2d ed. (Jerusalem: Kiryat-Sefer, 1993).

In a second group the chiasmic structures are analyzed. Several of the numerical structures, which have in part been arranged chiasmically, have been assigned to the numerical and not to the chiasmic structures.

The third, and by the way the largest, group includes structures which are meaningful because of their total occurrences and/or because certain positions (e.g., the seventh/twelfth) figure prominently. These three groups are followed by the open-envelope and envelope structures, and finally the "identical verbal/nominal forms" structures.

Within these six groups the sequence of entries is arranged according to the chapters of Leviticus (microstructure) and to first occurrence of the word/phrase in the present text (macrostructure). There is, of course, more than one exception to this rule as well; for example, if a given word functions more than once as the basis for a terminological pattern, these structural outlines have been juxtaposed (e.g., there are four structures based on the particle כֵּן, two on the noun כֶּן, etc.).

Furthermore, in the running text the reader will come across explanatory remarks as to why a given terminological pattern has been inserted at a certain point, most often because they contribute to enhancing the literary artistry of the passage under discussion.

The Number "Seven"

In many eras and diverse cultures the predilection for certain symbolic numbers seems to have been present. The preference for the number seven in the Ancient Near East can hardly be questioned. In Ugaritic literature the number seven "was deliberately chosen . . . loaded with strenght [*sic*] and danger . . . indicate[d] intensity, quality, not directly quantity . . . fulfillment, completion, finishing."¹³¹ In the epistolary style of the Amarna correspondence, the sheer classic significance of the number seven in the world of Asia Minor becomes evident. In the introductory formula of several letters the *seven-fold* prostration is referred to¹³² and to this custom a biblical parallel is found in Gen 33:3, where it is stated that Jacob "went on ahead and

¹³¹ A. S. Kapelrud, "The Number Seven in Ugaritic Texts," *VT* 18 (1968): 499.

¹³² *The Amarna Letters*, ed. and trans. W. L. Moran (Baltimore: The Johns Hopkins University Press, 1987), EA 315-326, 328-331, 335, 362-366. A Ugaritic letter with an almost verbatim introduction is pointed out by G. S. Sauer, *Die Sprüche Agurs* (Stuttgart: Kohlhammer, 1963), 30.

bowed down to the ground seven times [וַיִּשְׁתַּחוּ אֶרְצָה שֶׁבַע פְּעָמִים] as he approached his brother" (NIV).

Besides the notable predilection for numerical symbolism in the Amarna letters and Ugaritic literature, "analogues are to be found in Egyptian, Sumerian, Akkadian, Canaanite, and Hittite literature."¹³³ Apparently the number seven "was a sacred number in virtually all the ancient Semitic cultures."¹³⁴ There can be hardly any doubt that the symbolic significance of numbers like three, ten, twelve, and their multiples is surpassed by "seven," rightfully having been called "the sacred number *par excellence*,"¹³⁵ not only among Semites but as well "among Egyptians, Assyrians, Persians and Vedic folk of India."¹³⁶ Although in both the Hebrew Bible and the New Testament the number seven appears "in some manner in almost six hundred passages,"¹³⁷ it may be even more often that a keyword occurs *seven* times in a given passage,¹³⁸ thus achieving numerical symmetry and harmony, as has been repeatedly pointed out by scholars.¹³⁹ R. Gordis even states that the predilection for "grouping literary materials in heptads or units of seven . . . may be employed—in conjunction with

¹³³ I. Abrahams, "Numbers, Typical and Important," *Encyclopedia Judaica* (1971), 12:1256.

¹³⁴ B. C. Birch, "Numbers," *The International Standard Bible Encyclopedia* (1986), 3:559.

¹³⁵ L. Jacobs, "The Numbered Sequence as a Literary Device in the Babylonian Talmud," *HAR* 7 (1983): 143.

¹³⁶ Abrahams, 1256.

¹³⁷ Birch, 559. Of the numerous examples I should like to refer to only a few: the *seven* days and the *seventh* day of the week; *seven* fat and *seven* gaunt cows, *seven* heads of healthy grain and *seven* thin heads of grain, *seven* years of abundance and *seven* years of famine in Gen 41; Job had twice *seven* sons and three daughters (Job 1:2; 42:13); in Lev 13-14 the numerals *seven*, *seventh* occur not less than twenty-two times, creating a significant structure.

¹³⁸ The prophet Jeremiah, for example, seems to favor this feature. In chap. 17:19-27 speaking of the Sabbath the term יום השבת "Sabbath day" is present *seven* times (vss. 21, 22², 24², 27²); chaps. 27-28 announcing Israel's servitude under Nebuchadnezzar are interlinked by means of the noun על "yoke" (27:8, 11, 12; 28:2, 4, 11, 14); in the letter to the exiles in Jer 29 it is the name ירושלים "Jerusalem" (vss. 1², 2², 4, 20, 25); in Jer 32, the purchase of the field, the noun שדה "field" is present seven times (vss. 7, 8, 9, 15, 25, 43, 44).

¹³⁹ E.g., B. Jacob, *Das erste Buch der Tora* (Berlin: Schocken Verlag, 1934), 156-157, 235, 258, 309, 834-835; U. Cassuto, *A Commentary on the Book of Genesis*, vol. 1, trans. I. Abraham (Jerusalem: Magnes, 1961), 94; C. J. Labuschagne, "The Pattern of the Divine Speech Formulas in the Pentateuch," *VT* 32 (1982): 268-296; J. Limburg, "Sevenfold Structures in the Book of Amos," *JBL* 106 (1987): 217-222; M. Tsevat, "Abzählungen in 1 Samuel 1-4," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff*, ed. E. Blum, C. Macholz, and E. W. Stegemann (Neukirchen-Vluyn: Neukirchener Verlag, 1990), 207-214.

other factors—in dealing with questions regarding the unity and authenticity of a given passage.”¹⁴⁰ In this context Sauer reminds us that the number seven is the absolute perfect figure “since it consists of the two numbers three (harmony and rest) and four (totality and completeness).”¹⁴¹ Repeatedly the author of Leviticus seems to have divided many a *seven-part* structure into *three* plus *four* or *four* plus *three* units, both on the micro- and macrostructural levels.

Whereas recent studies have directed our attention anew to the crucial role of sevenfold structures as a common feature in biblical texts, it is not only the sevenfold repetition of a term or phrase in a self-contained textual unit that has been used as a literary device by biblical writers. As is well known from ancient genealogies, the *seventh* slot has been reserved for a highly honored person.¹⁴² In addition to this feature, M. Paran has pointed out that in describing the sin offering in Lev 8:14-17 the writer emphasized the completion of the blood-rite in a special way by placing the verb יָצַק “pour”—in a list of ten verbs—in the *seventh* position.¹⁴³ At times even in a seven-part structure the seventh spot features prominently.¹⁴⁴ The significance of the number seven is therefore a dual one: first, in groups of seven this pattern can correctly be seen as a conscious striving for a literary usage based on this “perfect” number, and, second, in a variable-length list often the *seventh* slot is emphasized by using a rare or even a unique term or phrase. It should be pointed out that the second group just mentioned, is analyzed in the section dealing with numerical structures.

¹⁴⁰ R. Gordis, *Poets, Prophets, and Sages* (Bloomington: Indiana University Press, 1971), 95.

¹⁴¹ Sauer, 73.

¹⁴² J. M. Sasson, “Generation, Seventh,” *The Interpreter’s Dictionary of the Bible Supplement* (1976), 355. Cf. Gen 5:21-24 with Jude 14; Ruth 4:18-22.

¹⁴³ M. Paran, *Forms of the Priestly Style in the Pentateuch: Patterns, Linguistic Usages, Syntactic Structures* (Jerusalem: Magnes Press, 1989 [Hebrew]), 204-205. In the further course of this study it will be seen that in certain structures the twelfth position within a list is significant as well. Birch, 560, observes that while in Mesopotamian cultures the number twelve was “significant because of the twelve months in the lunar year, the twelve signs of the Zodiac, and the Sumerian sexagesimal system . . . its further significance in the Bible is based almost entirely on the fact that there were twelve tribes in Israel.”

¹⁴⁴ An exquisite extrapentateuchal example is Jer 18:1-12. In the description of the prophet’s visit at the potter’s house the term יוֹצֵר “potter” occurs six times (vss. 2, 3, 4², 6²) with a special capper in vs. 12: אֲנִי יוֹצֵר רָעָה עֲלֵיכֶם “I am preparing a disaster for you” (NIV), thus completing the list to seven.

Chiastic Structures

The definition of chiasm as “inverted correspondences between words, phrases, sentences, or larger units”¹⁴⁶ serves as our point of departure. Chiasmus is said to be present to “one degree or another in the literature of most languages.”¹⁴⁷ Without denying the existence of chiastic structures based on conceptual similarities, it is imperative to note that within the scope of this investigation each and every structure will be based on *verbal* and not on conceptual congruence. At the same time it must be noted that the chiastic structures to be shown are based on single words and/or short phrases and most of the time they will be cited in conjunction with the immediate context.

In contrast to M. Butterworth and M. J. Boda,¹⁴⁸ I think that even high-frequency words, technical terms, or common words have been used in creating significant chiastic structures in Leviticus, structures based on keywords within a given literary unit, units which in Leviticus seem to be formed by distinct DS. Therefore we do not need to depend upon any subjective delimitations, but we are in the enviable position of having a clear-cut division based solely on the biblical text.¹⁴⁹

In a recent study on the literary structure of Lev 16, A. M. Rodriguez has given most appropriate advice regarding the inherent risk of identifying chiastic structures solely “on the basis of the general content of a text rather than on linguistic and structural similarities. That approach tends at times to reveal the creativity of the researcher rather than the literary skills of the biblical writer.”¹⁵⁰ In accordance with this counsel each chiastic structure presented here is based on terminological rather than on conceptual/ideational congruence.

¹⁴⁶ Tribble, 53.

¹⁴⁷ D. N. Freedman, “Preface,” in *Chiasmus in Antiquity*, ed. J. W. Welch (Hildesheim: Gerstenberg Verlag, 1981), 7.

¹⁴⁸ M. Butterworth, *Structure and the Book of Zechariah*, JSOTSup 130 (Sheffield: Sheffield Academic Press, 1992), 56; M. J. Boda, “Chiasmus in Ubiquity: Symmetrical Mirages in Nehemiah 9,” *JSOT* 71 (1996): 57.

¹⁴⁹ J. W. Welch, “Introduction,” in *Chiasmus in Antiquity*, ed. J. W. Welch (Hildesheim: Gerstenberg Verlag, 1981) 13, emphasizes the need for objective data for delimiting individual units.

¹⁵⁰ A. M. Rodriguez, “Leviticus 16: Its Literary Structure,” *AUSS* 34 (1996): 283. Bar-Efrat, “Observations,” 201, utters a similar word of warning: “Since themes or ideas are not stated overtly, but have to be extracted by means of interpretation, one should exercise a good deal of self-restraint and self-criticism before proceeding to the delineation of thematic or ideational structures.”

According to D. J. Clark, there should be rigorous criteria for identifying chiasms: *content*, the theme or themes of the respective passage; *form* or *structure*, the type of narration and/or dialogue the pericope is composed of; language, the occurrence of *keywords*; the *setting* of the respective pericope; and finally the *theology* exposed in the given passage.¹⁵¹ Probably he is quite correct in stating that with these “chiastic criteria as a whole, *the impact is cumulative*.”¹⁵² As moderns we shall never be able to definitely answer the often-asked question whether such chiastic patterning is deliberate or not. Clark suggests that

sheer accident is indeed very unlikely, but such patterns may surely be the result of subconscious effort on the part of an author or redactor. . . . To suggest that such patterning is subconscious is not at all to say that it is accidental. Rather it is likely to be the response to a host of *stimuli* arising from a complex of cultural conditioning and individual psychology.¹⁵³

Scholars do not agree as to whether the emphasis of a chiasm lies in the center of the structure,¹⁵⁴ the outermost parts,¹⁵⁵ or whether a chiastic structure only integrates the distinct members into a single whole¹⁵⁶—at least on the level of the sentence. With regard to the point of debate whether the center or the outer members are being emphasized, two examples from Leviticus indicate that both are true, simply depending on the context. While in Lev 6:1-7:21 the root קדש

¹⁵¹ D. J. Clark, “Criteria for Identifying Chiasm,” *LB* 35 (1975): 63.

¹⁵² *Ibid.*, 66 (his emphasis).

¹⁵³ *Ibid.*, 71-72. Parunak, 50, proposes that “the question of conscious or unconscious effort [may be answered] with ‘both’.”

¹⁵⁴ Radday, “Chiasmus,” 51, states: “This leads to the second claim, that biblical authors and/or editors placed the main idea, the thesis, or the turning point of each literary unit, at its center. . . . If true, the significance of this salient feature cannot be overestimated. . . . It is therefore observed that the beauty and completeness of the chiastic construction bears a direct correlation to age: the older, the more chiastic.” Milgrom, *Numbers*, xxii, calling an ABXB’A’ structure an introversion, claims that whereas “the chiasm [ABB’A’] is purely an aesthetic device, the introversion can have didactic implications, in the scheme ABXB’A’, the central member frequently contains the main point of the author, climaxing what precedes and anticipating what follows.” D. J. A. Clines, *Ezra, Nehemiah, Esther* (Grand Rapids: Eerdmans, 1984), 192, cautions: “It would be unwise in our present state of knowledge about Hebrew poetry to conclude that the centre of the strophic structure is also the centre of the thought of the poem.”

¹⁵⁵ Cf. Parunak, 48.

¹⁵⁶ F. I. Andersen, *The Sentence in Biblical Hebrew* (The Hague: Mouton, 1974), 121-122.

“holy” figures prominently in the center of a chiasmic structure, the very same root forms the outermost members in a seven-part chiasmic structure in Lev 16.

Numerological Structures

Whereas, in general, numerological structures comprise various kinds of literary structures “ordered by numerical symmetries or expressing number symbolism,”¹⁵⁷ in this study “numerical” and “numerological” are used in a more restricted sense. First, in the diverse parts of a self-contained literary unit, that is, a single DS (e.g., 1:1-3:17) or within a group of DS that are thematically interrelated (e.g., 23:1-44 consisting of *five* DS), certain terms/phrases have been patterned according to some numerical device, that is, numerical “compositions use as their basis certain numbers: four, ten, twelve, twenty-two; or the schema ‘x plus one’.”¹⁵⁸ In Lev 1-3, for example, the phrase **אֶשֶׁה לִּי [רִיחַ נִיחַח]** “a food gift [of pleasing aroma] to the Lord” (Milgrom) appears three times in chap. 1, in Lev 2-3 six times each, and hence comes up with a 3/6/6 design. Second, in a variable-length list the *seventh* slot and, in case of a longer list, at times the *twelfth* position are emphasized by means of some special term/phrase. Another type of structure closely related to these numerical outlines is portrayed next.

Open-envelope Structures

In several instances in a given list, two positions are prominent because they have been placed equidistantly from both beginning and end, which in most cases is the *second* and *second-from-last* positions. By analogy with the “envelope structure” and because of its unmistakably similarity with it, I should like to designate this construction “open-envelope structure.” In a regular envelope structure the beginning and the end correspond to each other; hence the designation “inclusion” or “envelope structure.” In contrast to this it is the words/phrases equidistantly positioned from beginning and end—almost always the second and second-from-last members of the open-envelope structure—that conspicuously correspond but distinctly differ from all others. This heretofore not very well-known literary phe-

¹⁵⁷ A. Fowler, “Preface,” in *Silent Poetry: Essays in Numerological Analysis*, ed. A. Fowler (London: Routledge & K. Paul), xi.

¹⁵⁸ Alonso-Schökel, *Manual*, 191.

nomenon is met both on the micro- and macrostructural levels. Whereas in some cases it just seems to be a matter of stylistic aesthetics, at least to my present knowledge, there are several examples in which the literary form enhances theological meaning.

Envelope Structures

The envelope structure or *inclusio* has been defined as “the repetition of the same phrase or sentence at the beginning and end,”¹⁵⁹ a repetition brought into play “for rhetorical purposes in the speech of biblical characters.”¹⁶⁰ While the repeated element may at times only be a word or consist merely of the same root employed, the function of the envelope structure is to delimit the beginning and end of a literary unit. Whereas the widespread use of this literary figure on the sentence level has been pointed out by S. E. McEvenue,¹⁶¹ Paran shows that at many points it comprises even larger textual units.¹⁶² But in clear contrast to the work of other scholars, the present study is interested in envelope structures only insofar as they function on the microstructural level, that is, the level of the individual DS, and the overall macrostructural outline of Leviticus. It should be stated that because of this undoubtedly subjective limitation only a few examples have been found, both on the micro- and macrostructural levels of Leviticus.

Identical Verbal/Nominal Structures

In a very few cases, verbs or nouns have been arranged according to their grammatical forms so that a clearly identifiable structure becomes evident. Interestingly, both pericopes where this literary device has been employed on the microstructural level, Lev 16 and 23, are said to consist of several redactional layers.

In concluding this section presenting the diverse stylistic and artistic devices employed by the author of an ancient “priestly” book, attention should be drawn to the evaluation of the literary skills evi-

¹⁵⁹ Watson, *Poetry*, 282-283. Cf. E. F. Campbell, *Ruth*, AB, vol. 7 (Garden City: Doubleday, 1975), 14.

¹⁶⁰ E. J. Revell, “The Repetition of Introductions to Speech as a Feature of Biblical Hebrew,” *VT* 47 (1997): 93.

¹⁶¹ S. E. McEvenue, *The Narrative Style of the Priestly Writer*, *Analecta Biblica* 50 (Rome: Biblical Institute Press, 1971), 43.

¹⁶² Paran, 53-72.

denced in the present “priestly” material of the Pentateuch. It has been stated that “beyond the shadow of a doubt . . . the Priestly authors possessed considerable artistic skills and . . . they consciously couched their dry, technical material in elegant, intricately fashioned, and aesthetically pleasing literary forms.”¹⁶³

In closing this section on presenting the different stylistic means employed in Leviticus, it seems befitting to briefly explain the sequence according to which they are analyzed both on the micro- and macrostructural level.

As it were, the structures based on the number “seven” and the numerological structures “envelope” the chiasitic structures. Subsequent to the numerical outlines follow the open-envelope and envelope structures, two types of compositional outlines in which the numerical position is likewise of significance. The sixth group, the identical verbal/nominal structure, has been placed last—as it were, as structural climax—because in my understanding this type may be called the most complex one, although the few examples detected have been created by way of incredibly simple and yet unusually well-devised means.

Summary

This chapter was designed to justify both a micro- and macrostructural analysis of Leviticus. The review of literature indicated a clear lack of unanimity concerning the scope and provenance of P and H and their interrelation, and the thematic/conceptual *and* structural outline of the third book of Moses.

Several recent studies focusing on the literary structure of Leviticus were briefly discussed and evaluated. The investigation by Smith proved to be compatible with the present study because of its emphasis on verbal similarity. The other studies proved to be of little help; it is their primarily conceptual approach which seems irreconcilable with the exclusively terminological approach pursued in this study. Hence it seems justified to scrutinize the extant text by paying close attention to the terminology actually used by the ancient author.

¹⁶³ A. Hurovitz, review of *Forms of the Priestly Style in the Pentateuch: Patterns, Linguistic Usages, Syntactic Structures*, by M. Paran, in *Hebrew Studies* 32 (1991): 161.

Following the presentation of the methodology applied—an approach employing intensively *one* aspect of rhetorical criticism—a definition of several important terms was given. The final part of the first chapter provided an explanation of the literary devices employed in Leviticus.

CHAPTER II

THE DIVINE SPEECHES

Whereas repeatedly the repetition of the formulaic phrase "and the Lord spoke to Moses" has been pointed out by scholars,¹ it has never been proposed that the possibly deliberate distribution of this introductory formula may be the key for deciphering the overall structural outline of Leviticus. It is my contention that if taken seriously as a structural device, the formulaic introductory addresses bring to light a significant structure encompassing the whole book of Leviticus. The present chapter is devoted to unfolding the basic working hypothesis of the dissertation: the thirty-seven occurrences of the formulaic address "and the Lord spoke/said to Moses/Aaron," by means of which each DS is introduced, are fundamental for understanding the structural composition of Leviticus. Repeatedly it will be shown that significant structures coming to light in a given DS reveal the compositional integrity of the extant text and draw special attention to the theological message implied.

In his recent study on the composition of the Pentateuch, Knierim concludes that within the bipartite Sinai pericope (Exod 19:3-Num 10:10) "Lev 1:1 signals the highest level in the macrostructure of the Sinai pericope."² According to this structure the total narrative consists of two parts: the revelation from the mountain (Exod 19:3-40:38) and the revelation from the 'tent of meeting' (Lev 1:1-Num 10:10).³ In this respect it has been rightly remarked by Rendtorff that "what precedes in Exodus 25-30 and 35-40 is the preparation for the central religious and cultic texts beginning in Leviticus 1,"⁴ and therefore we may have good reasons to "speak of these texts as at the centre or 'the heart' of the Pentateuch."⁵

¹ E.g., Dupont, 34; Gerstenberger, 4. Meier, 154, notes that the use of the formula "reaches its peak in the book of Leviticus and the first part of Numbers."

² Knierim, "Composition," 405.

³ Ibid.

⁴ Rendtorff, "Separate Book," 26-27. In his commentary, *Leviticus*, 22, he elaborates on the parallel between Exod 25-26 and Lev 1: "Die Parallele zwischen Ex 24.15f. +25,1 und Lev 1,1 läßt erkennen, daß im Gesamtaufbau der Sinaiperikope die Opferanweisungen in Lev 1ff. den zweiten großen Komplex nach den Anweisungen zum Bau des Heiligtums in Ex 25ff. bilden."

⁵ Rendtorff, "Separate Book," 26.

The Thirty-Seven DS of Leviticus

In a recent study Labuschagne proposes that whenever YHWH is the subject of the verbs *אמר* “say,” *דבר* “speak,” *קרא* “call,” and *צוה* “command,” and wherever the noun *דבר* “word” is used in relation with the Lord, “these formulas have an unmistakable literary function”⁶ denoting distinct divine speeches in the Pentateuch. In contrast to the approach taken by Labuschagne⁷—based on the distribution of single words—the working hypothesis of this study can be formulated thus: Leviticus has been artistically structured by means of the phrase *לאמר* (ואל אהרן) *אל משה* *ויאמר* *ידבר* “the Lord spoke/said to Moses (and Aaron):” and the phrase *ויאמר* *ידבר* “and the Lord spoke to Aaron:”⁹ (10:8), the only case in Leviticus where the Lord addresses Aaron directly. If it is true that repetition is a “persuasive device” having a “text-structuring”¹⁰ function, the recognition of the structural significance of the formulaic introductory addresses with which each DS begins may be path-breaking in deciphering the overall structural outline of Leviticus.¹¹ Though there are many concep-

⁶ Labuschagne, “Divine Speech,” 268.

⁷ Ibid., 290-291: In his chart of Leviticus several texts with the formula *כ(ב) אשר צוה* are missing: 7:38; 9:7, 10; 10:15; 16:34; 24:23. Likewise the phrase *צוה אתם* (את משה) *אשר לא* (10:2) is not listed.

⁸ I. Knohl, *The Sanctuary of Silence: The Priestly Torah and the Holiness School* (Minneapolis: Fortress Press, 1995), 194, n. 68, remarks: “Lev 1:1 apparently originated with HS editors who used the verse to link the corpus of the establishment of the Tabernacle (Exodus 35-40) with the corpus of Leviticus 1-7.”

⁹ The infinitive construct *לאמר* has been “rendered” by “:” since this is the way the Hebrew term is “translated” in the following table.

¹⁰ Revell, 92.

¹¹ Klostermann, 374, already points to the function of DS: “Man kann im allgemeinen sofort deutlich sehen, daß diese Gesetzessammlung die Form einer Gottesrede gehabt hat.” Barrick, 20, who cites thirty-six formulaic introductory addresses omitting the one addressed to Aaron in 10:8, considers the often repeated “direct statements . . . that Moses was the recipient of the revelation” one of the two major factors “that Leviticus . . . was written by Moses” (ibid.). Gerstenberger, 4, remarks: “Altogether, the expression ‘he spoke to Moses’ occurs thirty-five times. Although this expression seems to occur at peculiarly asymmetrical intervals . . . it nonetheless is clearly conceived as an element of division.” Because of not taking into consideration the phrase “the Lord said [ויאמר] to Moses in 16:2 and 21:1 his counting amounts only to thirty-five. P. J. Budd, *Leviticus, The New Century Bible Commentary* (Grand Rapids: Eerdmans, 1996), 41, emphasizes: “It is very probable that the repetition of the divine word to Moses (Lev 4:1; 5:14; 6:1; 6:8; 6:19; 6:24; 7:22; 7:27) marks the beginning of new sections and is an indicator of the component parts in each collection.” Crüsemann, 278, calls these introductory formulae an element “which clearly belong[s] to the totality of the priestly writings. . . . There is no tension between this system of superscripts and the text itself.” Meier, 74, n. 1, states

tual units which are larger than a single DS (e.g., the cultic calendar in Lev 23 has been cast in *five* distinct DS), the delimitation which is based solely on terminological evidence may prove to be more solid than making conceptual considerations the point of departure.

The predilection ancient writers are said to have had for casting their literary works in some "numerological mold" is described by A. Fowler:

In poetry, numerological structure often forms a level of organization intermediate in scale and externality between metrical patterns on the one hand and structure as ordinarily understood on the other. . . . It is probably no exaggeration to say that most good literary works—indeed, most craftsmanlike works—were organized at this stratum from antiquity until the eighteenth century at least.¹²

It is my contention that the thirty-seven occurrences of the introductory address "and the Lord spoke/said to Moses/Aaron" create the numeric structure of Leviticus by means of which DS of different length are delimited: the shortest consists of one verse (16:1), the longest contains one hundred and one verses (25:1-26:46), and the central one (16:2-34), which is bracketed by eighteen DS, deals with the Day of Atonement.¹³ Considering that "our option consists of the alternative between more or less substantiated hypotheses, not between a hypothesis and no hypothesis,"¹⁴ we should be aware of the fact that the probability and "reliability of theories is conditioned by their degree of explanatory power."¹⁵ In rigorously applying this notion to the following table the plausibility and persuasiveness of the propounded hypothesis may be verified or falsified. The explanatory power of the hypothesis should be tested by scrutinizing every single DS with regard to its individual interior structure, and in a second step it should be tested whether there is indeed any terminological interrelatedness of diverse DS.

The following table lists the introductory formulae and the addressees, which have not been mentioned in each DS (designated by

that these repeated introductions to the DS function "as a structuring device for distinct cultic and legislative topics."

¹² Fowler, xi.

¹³ E.g., Hartley, 224, remarks: "The position of this speech as the keystone of the Pentateuch highlights the climax of the sacrificial system on this high, solemn day."

¹⁴ Knierim, *Text and Concept*, 2.

¹⁵ A. G. van Aarde, "Historical Criticism and Holism: Heading Toward a New Paradigm?" in *Paradigms and Progress in Theology*, ed. J. Mouton et al. (N.p.: HSRC Studies in Research Methodology, 1988), 54.

the horizontal line). It is not insignificant that the infinitive construct **לאמר** —in the following table “rendered” by the colon “:”—is missing in Lev 16:1, 2 and 21:1, a fact that is of interest at a later point:

1. 1:1a And he called Moses
 1b **and the Lord spoke to him:**
 2 speak to the Israelites and say to them
2. 4:1 **and the Lord spoke to Moses:**
 2 speak to the Israelites:
3. 5:14 **and the Lord spoke to Moses:**

4. 20 **and the Lord spoke to Moses:**

5. 6:1 **and the Lord spoke to Moses:**
 2 *command* Aaron and his sons:
6. 12 **and the Lord spoke to Moses:**

7. 6:17 **and the Lord spoke to Moses:**
 18 speak to Aaron and his sons:
8. 7:22 **and the Lord spoke to Moses:**
 23 speak to the Israelites:
9. 28 **and the Lord spoke to Moses:**
 29 speak to the Israelites:
10. 8:1 **and the Lord spoke to Moses:**

11. 10:8 **and the Lord spoke to Aaron:**

12. 11:1 **and the Lord spoke to Moses and to Aaron** saying¹⁶ to them
 2 speak¹⁷ to the Israelites:
13. 12:1 **and the Lord spoke to Moses:**
 2 speak to the Israelites:
14. 13:1 **and the Lord spoke to Moses and to Aaron:**

15. 14:1 **and the Lord spoke to Moses:**

16. 14:33 **and the Lord spoke to Moses and to Aaron:**

17. 15:1 **and the Lord spoke to Moses and to Aaron:**
 2 speak to the Israelites and say to them
18. 16:1 **and the Lord spoke to Moses**

19. 16:2 **and the Lord *said* to Moses**
 2 speak to your brother Aaron
20. 17:1 **and the Lord spoke to Moses:**
 2 speak to A. and his sons and to all the I. and say to them

¹⁶ Because of the following **לאמר**, אלהים has to be translated in this case.

¹⁷ Imperative plural.

21. 18:1 **and the Lord spoke to Moses:**
 2 speak to the Israelites and say to them
22. 19:1 **and the Lord spoke to Moses:**
 2 speak to the congregation of the I. and say to them
23. 20:1 **and the Lord spoke to Moses:**
 2 and to the Israelites say
24. 21:1 **and the Lord *said* to Moses**
 1 *say* to the priests the sons of Aaron and say to them
25. 21:16 **and the Lord spoke to Moses:**
 17 speak to Aaron:
26. 22:1 **and the Lord spoke to Moses:**
 2 speak to Aaron and his sons
27. 17 **and the Lord spoke to Moses:**
 18 speak to A. and his sons and to all the I. and say to them
28. 26 **and the Lord spoke to Moses:**
29. 23:1 **and the Lord spoke to Moses:**
 2 speak to the Israelites and say to them
30. 9 **and the Lord spoke to Moses:**
 10 speak to the Israelites and say to them
31. 23 **and the Lord spoke to Moses:**
 24 speak to the Israelites:
32. 26 **and the Lord spoke to Moses:**
33. 33 **and the Lord spoke to Moses:**
 34 speak to the Israelites:
34. 24:1 **and the Lord spoke to Moses:**
 2 *command* the Israelites:
35. 13 **and the Lord spoke to Moses:**
36. 25:1 **and the Lord spoke to Moses** on Mount Sinai:
 2 speak to the Israelites and say to them
37. 27:1 **and the Lord spoke to Moses:**
 2 speak to the Israelites and say to them

In the following section of this chapter the basic hypothesis is scrutinized in three steps:

1. Since Lev 16:1 has been listed as a distinct DS the correctness of this hypothesis should be tested with regard to this "one-verse-DS."
2. The structural role of the first (Lev 1-3) and last (Lev 27) DS for the overall compositional outline of Leviticus is investigated.
3. Lev 11 as a distinct DS is scrutinized because it is said to consist of several redactional layers. As a showpiece it may serve to illustrate whether the terminology used is in support of the

theory of gradual literary growth or whether the hypothesis of literary integrity is sustained by terminological patterns.

Lev 16:1—A Distinct DS?

“And the Lord spoke [וַיִּדְבֹר] to Moses after the death of the two sons of Aaron when they drew near before the Lord and died. And the Lord said [וַיֹּאמֶר] to Moses: Speak [דַּבֵּר] to your brother Aaron . . .” (16:1-2).¹⁸

Scholars view Lev 16:1 at times as “explanatory gloss,”¹⁹ “editorial link between chaps. 10 and 16,”²⁰ as part of the priestly historical narrative in Exodus through Numbers,²¹ or in conjunction with vs. 2 forming the historical setting, and in combination with “vs. 34d . . . [creating] a literary envelope for the content of the chapter.”²² N. Kiuchi states “that v.1, though its syntax is unusual, is naturally followed by v.2.”²³ If we scrutinize the introductory formula, “and the Lord spoke to Moses,” in relation to the “commission-to-speak formula”²⁴ “speak to . . .”²⁵ we recognize the close relationship be-

¹⁸ R. Pêter-Contesse and J. Ellington, *A Translator's Handbook on Leviticus* (New York: United Bible Societies, 1990), 241, suggest to leave the phrase “and the Lord said to Moses” untranslated since it “is a repetition of information found in the previous verse. There is no reason to repeat it in the translation, if doing so would be unnatural in the receptor language. ‘He said,’ as in the TEV, may be perfectly adequate in many languages.”

¹⁹ E.g., K. Koch, *Die Priesterschrift: Von Exodus 25 bis Lev 16: Eine überlieferungs-geschichtliche und literarische Untersuchung* (Göttingen: Vandenhoeck und Ruprecht, 1959), 92-93: “V.2 ist deutlich eine Doppelung zu V.1 mit dem Neueinsatz der Jahwerede, wie sie sonst bei P nicht üblich ist; einer der beiden Verse ist sekundär. Da V.2 vom folgenden Abschnitt unabtrennbar ist, V.1 aber ohne Störung des Zusammenhangs ausfallen kann, ist dieser Vers erläuternde Glosse.”

²⁰ Milgrom, *Leviticus*, 1061. R. Pêter-Contesse, *Lévitique 1-16* (Geneva: Labor et Fides, 1993), 250, states: “Que ce verset soit rédactionnel ou non importe peu.”

²¹ Hartley, 227, remarks: “Vs 2, furthermore, is closely tied to the following material, while vs 1 may be separated from the speech proper without any loss. Therefore, vs 1 belongs to the historical narrative that runs throughout the priestly material in Exodus-Numbers Another possible fact may be communicated by vv 1 and 34b. They frame this speech in such a way that this is not only the regulation for this solemn fast; it is at the same time the report of the first observance of the Day of Atonement. V 1 then comes from the editor who assembled the priestly legislation.”

²² Rodriguez, “Leviticus,” 272.

²³ N. Kiuchi, *The Purification Offering in the Priestly Literature: Its Meaning and Function*, JSOTSup 56 (Sheffield: JSOT Press, 1987), 78.

²⁴ Hartley, 8.

²⁵ The three different types depend upon the addressees, Israelites (e.g., 1:2), Aaron alone (only in 16:2 and 21:17), Aaron and his sons (6:2; 6:18; 21:1; 22:2), or Aaron, his sons, and the Israelites (only in 17:2 and 22:18).

tween 16:1, 2 and 21:1, because only in these three texts is the infinitive construct **לאמר** absent from the introductory formula.

The importance of this observation is seemingly corroborated by the fact that in each of the other thirty-four DS the infinitive construct **לאמר** is present, seventeen *prior* to Lev 16 and seventeen *following* the central DS. Therefore the conclusion may not be convincing that “the repetitive introduction in v. 2 in the form of **ויאמר** instead of the usual **לאמר** is caused by the historical reference **אחרי מות . . . וימתו**.”²⁶

Second, only in 16:2 and 21:1—addressing Aaron alone, and the priests, the sons of Aaron, respectively—the regular introductory formula “and the Lord spoke [**וידבר**] to Moses” reads “and the Lord said [**ויאמר**] to Moses.” Whereas in 16:2 the commission-to-speak formula runs “speak [**דבר**] to Aaron your brother,” Lev 21:1 reads “say [**אמר**] to the priests . . .”²⁷ It may be presumed that this wording is neither accidental nor insignificant, since it is only in these two DS, 16:2-34 and 21:1-15, that the significance of the high priest’s office is described in detail, employing similar terminology:

16:32

21:10

והכהן הגדול מאחיו

the priest who is preminent among his brothers

הכהן אשר ימשח אתו

the priest who is anointed

אשר יוצק על ראשו שמן המשחה

on whose head the anointing oil has been poured

ואשר ימלא את ידו

and who is ordained

ומלא את ידו

and who has been ordained

לכהן תחת אביו

to be priest in his father’s place

ולבש את בגדי הבר

he is to put on the linen garments

ללבש את הבגדים

to wear the garments²⁸

In view of the verbal resemblance of Lev 16:2aα and 21:1aα, 16:2 should not be seen as a mere double of vs. 1, but the extant text points to the thematic interrelatedness of these two passages, an interrelation clearly based on *verbal* similarity.

²⁶ Kiuchi, 78.

²⁷ Only twice in 6:2 and 24:2 is the verb **צוה** “command” used in the commission-to-speak formula.

²⁸ The English translation follows closely the one by Hartley.

Whereas the distinct function of 16:2 and its original connection with the following seems unquestioned, the peculiar position of 16:1 in relation to the preceding is very often attributed to the redactor.²⁹ The deliberate reference to the death of Aaron's sons in 16:1 together with 10:2 not only creates a significant "historical *inclusio*,"³⁰ but at the same time the bracketing function of 16:1 "obtains its meaning exactly as repetitive resumption enclosing the purity-toroth in 11-15."³¹

In Leviticus the verb מֵת "die" (780 / 39) occurs first in 8:35 and is present three more times in the DS (8:1-10:7) to which 8:35 belongs. The tragic death of Aaron's sons is reported in 10:2, and in 16:1 explicit reference is made to this fateful event. In view of the fact that their dying is spoken of only twice, the special position given to the two texts in the following list seemingly supports the structural significance of Lev 16:1 in relation to what precedes. If we were to list all occurrences of the verb "die" in Lev 8-16, the following structure comes to light, an artistic outline which is probably intentional and surely insightful:

8:35	תמותו	<u>ולא</u>
10:2	וימתו	
6	תמתו	<u>ולא</u>
7	פן תמתו	
9	תמתו	<u>ולא</u>
11:39	וכי ימות	
15:31	ימתו	<u>ולא</u>
16:1	וימתו	
13	ימות	<u>ולא</u>

The explicit references to their death have been placed *second* and *second-from-last* in the above list. The structural device of positioning a peculiar phrase or term in the *second* and *second-from-last* slots of a given list, a literary technique which I should like to label "open envelope structure," is an artistic device used repeatedly on the micro- and macrostructural level. The positioning of Lev 16:1 may therefore be due to some design supporting the bracketing position of the resumptive repetition of the form of וימתו "and they died."

Whereas some scholars hypothesize that "the likelihood is that

²⁹ E.g., Milgrom, *Leviticus*, 1011; Hartley, 227.

³⁰ M. Fishbane, "Biblical Colophons, Textual Criticism, and Alleged Analogies," *CBQ* 42 (1980): 439.

³¹ E. Blum, *Studien*, 318, n. 119.

originally chap. 16 immediately followed chap. 10, which recounts the death of Nadab and Abihu in the sanctuary, and chaps. 11-15 were inserted later,”³² this interpretation is rejected by others because Lev 16:1 gains in significance as a deliberate repetitive resumption.³³ In view of this artistic device and the structural perfection of the above list the hypothesis of textual heterogeneity is possibly weakened. In my opinion the presence of this artistic outline probably did not come about by way of an “editorial link between chaps. 10 and 16 . . . [when] chaps. 11-15 were inserted later.”³⁴

If these observations prove to be true to the logically outlined extant text of MT, its inherent literary skillfulness should be acknowledged and appreciated. The “highly allusive sentence”³⁵ Lev 16:2—on account of its connection with vs. 1—interlinks with what follows, whereas vs. 1 closely connects with a preceding DS in which the death of Aaron’s sons is described. In other words, the eighteenth DS of the third book of Moses, that is, Lev 16:1, connects with 8:1-10:7, the inauguration of the priesthood, installation of the cultus, and the death of Nadab and Abihu, and the first verse of the central DS (16:2-34) interlinks with a subsequent DS (21:1-15) which focuses on instructions regarding purity and marriage for the priests and the high priest, including distinct regulations relative to the high office of the high priest.

In concluding this investigation of Lev 16:1 it may be stated that even in view of the fact that no theological/cultic instruction is given at all in this “one-verse-DS,” the significant chronological and structural function of this verse cannot be gainsaid. For the reasons stated above and because of the congruence with the introductory formula

³² Milgrom, *Leviticus*, 1061. B. Janowski, *Sühne als Heilsgeschehen: Studien zur Sühne-theologie der Priesterschrift und zur Wurzel KPR im Alten Orient und im Alten Testament*, WMANT 55 (Neukirchen-Vluyn: Neukirchener Verlag, 1982), 266-267, maintains: “Danach bildete die Grundschrift von Lev 16, wie insbesondere die auf Lev 10,1ff. zurückverweisende Redeeinleitung v.1 noch zu erkennen gibt, die Fortsetzung der priesterlichen Geschichtserzählung in Lev 8-10.”

³³ Blum, *Studien*, 119: “Im übrigen deutet der Rückgriff auf Lev 10 (den Tod der beiden Aaron-Söhne im Heiligtum) in Lev 16,1 keineswegs, wie gern argumentiert wird, auf einen ursprünglich unmittelbaren Anschluß an Lev 10, sondern gewinnt gerade als Wiederaufnahme über die Reinheitstorot in 11-15 hinweg seinen Sinn.”

³⁴ Milgrom, *Leviticus*, 1061.

³⁵ Kiuchi, 81, infers that possibly “Lev 16.1-2 adds to אש זרה in Lev 10.1-2 three more pieces of information on the sin of Nadab and Abihu: their entry into the adytum, its untimeliness and their trespass on Aaron’s right. In fact Lev 10.9 may add another circumstance to the sin of Nadab and Abihu: they were drunk.”

“and the Lord spoke to Moses,” Lev 16:1 may legitimately be considered a distinct DS.

The Structural Role of Lev 1-3 and 27

Seeing that even the one-verse DS has been given an important position in the overall structural outline of Leviticus, we may ask whether the first (chap. 1-3) and the last (chap. 27) DS have likewise been assigned important functions. How far can the claim be corroborated that on the level of the extant text Lev 1-3 and 27, the latter being generally regarded as an appendix,³⁶ function as a grand *inclusio*? As far as their immediate textual context and general content are concerned, this hypothesis might seem both precarious and unfounded.

If one of the themes present in both DS is looked at carefully, a theme which may be one of the key themes of Leviticus, “holiness,”³⁷ the postulated interrelatedness of the first and last DS comes clearly into view. The sum total of all occurrences of the root קדש “holy” in Leviticus, put in relation to all occurrences in the Hebrew Bible, seems to support this supposition.³⁸ It is the peculiar use of the root “holy” in the first and last DS which may have been assigned a bracketing function encompassing the whole book of Leviticus.

³⁶ E.g., Elliger, 9, calls it “Nachtrag.” Wenham, *Leviticus*, 5, maintains: “Ch. 27 seems to be a sort of appendix.” Childs, *Introduction*, 182, speaks of Lev 27 as “an appendix on various gifts to the sanctuary.” Hartley, xxxv, states: “The sixth division, on vows, voluntary gifts, and tithes (chap.27), is an appendix.” B. A. Levine, *Leviticus*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 192, remarks: “It is likely that chapter 27 was appended to the Book of Leviticus.” In view of this scholarly “consensus” a plausible explanation has to be provided for Lev 27 being clearly integrated into the larger context of chaps. 24-27.

³⁷ E.g., Wenham, *Leviticus*, 18, remarks: “‘Be holy, for I am holy’ . . . could be termed the motto of Leviticus.” Harrison, *Leviticus*, 14, states: “The unifying theme of the book is the insistent emphasis on God’s holiness, coupled with the demand that the Israelites shall exemplify this spiritual attribute to their own lives.” According to Milgrom, *Leviticus*, 686-687, the call upon Israel “to be holy is the main thrust of H,” whereas P holds “that only the priests (and temporary Nazirites) are holy”; cf. likewise 729-732. Hartley, lvi, states: “In Leviticus Yahweh makes himself known to Israel as their holy God. Holiness is not one attribute of Yahwe’s among others; rather it is the quintessential nature of Yahwe as God.” Budd, *Leviticus*, 34: “There can be little doubt that a theology of holiness is fundamental to Leviticus.”

³⁸ According to the appended concordance approximately 20 percent of all occurrences of the root קדש appear in Leviticus.

In Lev 1-3 three different sacrifices are presented: *עלה* “burnt offering,” *מנחה* “grain offering,” and *זבח השלמים* “fellowship offering.”³⁹ Whereas the grain offering is called *קדש קדשים* “most holy” several times in Leviticus, neither the burnt offering nor the fellowship offering per se ever receive the attribute “holy” in the Hebrew Bible, not to mention “most holy.” At this point Milgrom observes that “the designations ‘sacred’ and ‘most sacred’ are always applied to the portions of the offering that are eaten. For this reason the burnt offering (never eaten by man) is nowhere called ‘most sacred’ but must be assumed to be so.”⁴⁰ In support of his thesis Milgrom points to the partitive *mem* present in Num 18:9 in the phrase *מקדש הקדשים* “from the most sacred offerings.”⁴¹

In contradistinction to Milgrom’s view N. Snaith supposes that “the whole-offering is not ‘most holy’.”⁴² Whereas Milgrom is seemingly concerned with functional holiness, the present investigation proceeds from the presence of terminological labels as an element for literary structure. Whatever the authorial intention of Num 18:9 may have been, it cannot be denied that throughout the Hebrew Bible the burnt offering is never *expressis verbis* called “holy” or “most holy.”

In Lev 1-3, listing the burnt offering, the grain offering, and the fellowship offering, only one of the three “most holy” sacrifices is mentioned, and it is twice called “most holy” (2:3, 10). It is that part of the grain offering which is not burned on the altar but rather apportioned to Aaron and his sons that is termed *קדש קדשים*. While both times it is stated that the remaining portion of the grain offering *לאהרן ולבניו* “belongs to Aaron and to his sons,” the root *אכל* “eat” is conspicuously missing.

At this point it might seem insignificant that one of the “most

³⁹ In translating the Hebrew terms for the different types of sacrifices this dissertation follows the rendering of the NIV. Since this study is only interested in terminological patterns and the resulting literary structures, there is no need to rehearse the pertinent scholarly discussion regarding the different translations suggested for *זבח השלמים*, *זבח*, *חטאת*, and *אשם*; cf. Rendtorff, *Leviticus*, 118-126, 220-22, 214-215; Milgrom, *Leviticus*, 220, 253-254, 339-345; Hartley, 37-39, 55-57, 76-80; Pèter-Contesse, *Lévitique*, 61-62, 69-71, 91.

⁴⁰ Milgrom, *Leviticus*, 183.

⁴¹ Ibid., 321.

⁴² N. Snaith, “A Note on Numbers xviii 9,” *VT* 23 (1973): 373, remarks: “Thus the whole-offering is not ‘most holy’, but the *מנחה* (grain-offering) is ‘most holy’ except for the priest’s *מנחה*; Lev. vi 12-16 ... and ix 4.” With regard to the fellowship offering it is only those parts belonging to the priests which are designated “holy,” e.g., Lev 22:10-16.

holy” sacrifices, the grain offering, is bracketed by the burnt offering and the fellowship offering, two sacrifices which *expressis verbis* never receive the grading “most holy.” But in an excursus at the end of this chapter, where this point is discussed in detail, the structural significance of this minor detail is explored. It is shown that the distribution of the root קדש “holy”—in its relation to the sacrifices—has seemingly been employed to create significant structural outlines. Even the absence of the root אכל “eat” in Lev 2:3, 10 is probably due to some deliberate design in arranging the overall outline of chaps. 1-5 and 6-7.

In Lev 1-3 the root “holy” is present only twice,⁴³ whereas it occurs almost twenty times in Lev 27. It is worth mentioning, however, that there is something unique about the term “most holy” in Lev 27:28b, כל חרם קדש קדשים הוא ליי “everything devoted, being most holy, belongs to the Lord.” Since nowhere else in the Hebrew Bible is חרם “the devoted thing” labeled “most holy,” it may possibly be inferred that the author of the extant text deliberately employed the term “most holy” in the very first and last DS. If this is true to the intention of the text, the use of “most holy” in the first and last DS functions as a literary and theological inclusion. Grasping the opening and ending of Leviticus may be essential for a deeper understanding of the whole book. In this respect M. Weiss maintains that

it is self-evident that the proper understanding of the function of the opening and conclusion of a work is essential for the comprehension of the whole. And of all the elements that make up the structure of the work, the conclusion is perhaps the most important.⁴⁴

The scrutiny of the structural significance of Lev 16:1 and the “bracketing” function of the first (chaps. 1-3) and last DS (chap. 27) seemingly substantiates the basic working hypothesis of this study. The next step to be taken is to investigate Lev 11 which according to many a scholar consists of several redactional layers. Any terminological patterns, however, structural outlines which may possibly be brought to light in this distinct DS could be taken as argument against the theory of gradual literary growth and in favor of the hypothesis proposing literary integrity.

⁴³ Throughout this dissertation the expression קדש קדשים “most holy” is considered *one* mention of the root “holy,” since this is the way the Hebrew Bible expresses the idea of “most holy.”

⁴⁴ M. Weiss, *The Bible from Within: The Method of Total Interpretation* (Jerusalem: Magnes Press, 1984), 274.

Lev 11

Lev 11, which is said to consist of several redactional layers⁴⁵ or having originated in the Holiness Code,⁴⁶ serves as an exemplary DS to verify or falsify the fundamental working hypothesis. Milgrom hypothesizes that the basic priestly text P₁ (11:1-23, 41-42, 46) has been supplemented by P₂ (vss. 24-38, 47),⁴⁷ an unaccounted for interpolation (vss. 39-40)⁴⁸ assigned to P₃,⁴⁹ and H (vss. 43-45).⁵⁰ In taking both

⁴⁵ Péter-Contesse, *Levitique*, 175, for example remarks that "on ne peut manquer d'en percevoir le manque d'homogénéité. . . . La seule conclusion possible est que le rédacteur de ce chapitre a regroupé (en les respectant autant que possible) des éléments assez disparates."

⁴⁶ Levine, *Leviticus*, xvi, remarks: "Actually, it may have originated in the Holiness Code, only to be shifted later on to the former division of Leviticus. This chapter is, after all, the only section of Leviticus outside the Holiness Code that emphasizes the theme of Israel's holiness." W. Houston, *Purity and Monotheism: Clean and Unclean Animals in Biblical Law*, JSOTSup 140 (Sheffield: Sheffield Academic Press, 1993), 55, hypothesizes: "The distinction of kinds, whatever its origin, is in Leviticus a mark of the dedication of Israel to Yahweh as their sole God. Though this chapter has found a place in the collection on purities because of its second half, its first half, with the conclusion to the whole, would belong more appropriately in the Holiness Code."

⁴⁷ Milgrom, *Leviticus*, 691: ". . . quadrupeds (vv 24-28), land swarmers (vv 29-38), quadrupeds (39-40). . . . The offending category here is the quadrupeds. Had they been grouped together, then each category would have been a discrete unit: quadrupeds (vv 2-8, 24-28, 39-40), fish (vv 9-12), birds (vv 13-19), flying insects (vv 20-23), land swarmers (vv 29-38, 41-45), all animals (vv 46-47)." Koch, *Priesterschrift*, 78, claims that in vss. 24-40 the writer "auf anderes Überlieferungsgut zurückgreift." Hartley, 154, surmises that vss. 39-40, "these laws about eating from the carcass of a clean animal circulated independently; otherwise they would have been attached to the first pericope on clean/unclean animals." E. Firmage, "The Biblical Dietary Laws and the Concept of Holiness," *VTSup* 46 (Leiden: E.J. Brill, 1990): 207, hypothesizes that "vv. 9-23 clearly interrupt what would be the logical sequence of categories if Lev. xi were a unitary composition with a single organizing principle" and he continues stating: "Vs. 2-23, then, are arguably not only conceptually but also historically independent of vv. 24-40" (207).

⁴⁸ Cf. Milgrom, *Leviticus*, 63.

⁴⁹ Ibid., 693-694.

⁵⁰ Ibid., 694. Knohl, *Sanctuary*, 69, considers vss. 43-45 "an auxiliary passage . . . which bears the distinctive traits of HS." In clear contradistinction to this Elliger, *Leviticus*, 148, n. 1, remarks: "An einen genetischen Zusammenhang von c 11 mit dem Heiligkeitgesetz ist also nur wegen der Heiligkeitsformeln in 44f. noch nicht zu denken." Koch, *Priesterschrift*, 79, claims that "der Schluß von V.44 ist literarisch später. V.44f zeigt die Sprache des Heiligkeitgesetzes." Hence we may conclude that the investigation of 11:43-47 by *four* different scholars achieves *four* different results. Harris, 573, states: "The phrase 'be holy, because I am holy' is interesting because it is like the words of 19:2, which are said to be characteristic of the Holiness Code. . . . Actually the words are the characteristic of the laws of holy conduct wherever found. The use of the phrase here unifies stylistically the laws of cleanness and the laws of

subject and content into account Milgrom suggests the following conceptual outline:

Impure Animals	Purification Procedures
quadrupeds (vss. 2-8)	
fish (vss. 9-12)	
birds (vss. 13-19)	
flying insects (vss. 20-23)	
	forbidden quadrupeds (vss. 24-28)
	eight land swarmers (vss. 29-38)
	permitted quadrupeds (vss. 39-40)
land swarmers (vss. 41-45). ⁵¹	

While conceding “logic to the MT,”⁵² Milgrom views vss. 24-40 as an “intrusive purification bloc.”⁵³ According to him the secondary character of the passage becomes apparent because different terminology implies different sources,⁵⁴ and “because the entire bloc . . . sticks out like a sore thumb from the midst of an organically related material, namely, laws dealing solely with diet.”⁵⁵ If by any chance, however, overall terminological patterns will show up in Lev 11, patterns which transcend the limits of the supplements supposed by Milgrom, his hypothesis of textual disintegrity would be weakened.

The Noun **בהמה**

While Milgrom’s attributing logic to the outline of the extant text is substantiated by the text per se, his claim that different terminology evidences different sources is but a claim lacking any substantial tex-

holiness.” Cf. p. 44. Blum, *Studien*, 323, remarks: “Die Positionierung der programmatisch-gewichtigen Aussagen/Forderungen gerade in Lev 11 (v. 44f) hat freilich noch gewichtigere kompositorische Aspekte” in relation to 20:22-26 with its emphasis on the “Thema ‘Aussonderung’ (**בדל** Hif.), das entsprechend dem Korrespondenzgedanken mehrfach variiert wird.” With regard to the structural importance of Lev 11 within the compositional context of the Pentateuch Blum emphasizes: “Der hier [Lev 20:22-26] und in Lev 11 so betonte Sinn gerade der Speisegebote als Aspekt der privilegierenden Heiligung ‘für’ *Jhwh* lenkt aber insbesondere den Blick zurück auf die Bedeutung der Speisegebote in einem früheren Zusammenhang, Gen 1 und 9: *Markierte dort die Freigabe tierischer Nahrung* (nach dem ursprünglich strikten Verbot) *die Distanzierung Gottes gegenüber seiner Schöpfungswelt, so ist hier seine erneute (partielle) Zuwendung verbunden mit einer Einschränkung der tierischen Nahrung*”(323-324; emphasis his).

⁵¹ Milgrom, *Leviticus*, 691.

⁵² Ibid.

⁵³ Ibid., 694.

⁵⁴ Ibid., 693.

⁵⁵ Ibid.

tual proof. He views the noun **בהמה** (190 / 28) in vss. 24-28, which he renders as “quadrupeds,” as being contrasted with **חיה** “wild quadrupeds,” implying that **בהמה** means ‘domesticated quadrupeds’.⁵⁶ Such use “stands in opposition to its function in v 2, where it embraces all quadrupeds, wild species as well.”⁵⁷ Thanks to Milgrom’s critique, one of the chiasitic structures of this chapter—based on the very term **בהמה**—comes to light. In order to illustrate the contrast between structures proposed here and the conclusions of Milgrom’s redaction-critical investigation of Lev 11, his sources have been put on the right margin of each of the following tables:

2	A	אשר על הארץ	מכל הבהמה	all quadrupeds P ₁
3	A	אתה תאכלו	כל . . . בבהמה	all quadrupeds P ₁
26	B	אשר הוא מפרסת פרסה	לכל הבהמה	domesticated q. P ₂
39	A	אשר הוא לכם לאכלה	וכי ימות מן הבהמה	all quadrupeds P ₃
46	A	על הארץ ...	זאת תורת הבהמה	all quadrupeds P ₁

The fact that sections of the postulated P₁, P₂, and P₃ form a chiasitic structure in which the focus of Milgrom’s critique constitutes its very center, probably casts doubt on his hypothesis.

The Verb נגע

Scrutinizing the *seven* occurrences of the verb **נגע** “touch” (150 / 28), designated A, in relation to the noun **נבלה** “carcass” (48 / 19), designated B, may call into question Milgrom’s evaluation of vss. 24-40 as interpolation inserted by P₂. In the following table the alleged addition turns out to be very well integrated into the extant text. It is almost inconceivable to appraise this *seven-part* structure, moreover a seven-part *chiasitic* structure, as the chance result of redactional rearrangement of diverse *Vorlagen*:

8	AB		תגעור	לא <u>יבנבלתם</u> ⁵⁸	P ₁
24	AB	יטמא	הנגע	כל	P ₂
26	A	יטמא	הנגע	כל	P ₂
27	AB	יטמא	הנגע	כל	P ₂
31	A	במתם יטמא	הנגע	כל	P ₂
36	AB	יטמא	ונגע		P ₂
39	AB	יטמא	הנגע		P ₃

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ This being a prohibition, a different syntactical word order is required.

The alleged interpolation, vss. 39-40, which according to Milgrom was inserted in the fourth, that is, the last redactional stage,⁵⁹ is obviously part of the preceding terminological pattern. Considering that vs. 39—part of the alleged interpolation—has likewise been intricately integrated in the preceding structure, probably weakens Milgrom's hypothesis. If "the love and concern for literary devices such as chiasm and . . . inclusion . . . betrays the major hallmark of H,"⁶⁰ this artfully crafted structure should definitely be assigned to that source. It will be shown repeatedly, however, that literary devices such as chiasm, *inclusio*, etc., are present in all parts of Leviticus and therefore do not prove any alleged source.

The Verb עלה

In Pentateuchal studies there is no consensus with regard to the provenance of Lev 11:43-45. Does it constitute an original part of the chapter,⁶¹ was it added by the final editor(s) belonging to H,⁶² or by some other redactor?⁶³ In a recent article, G. A. Rendsburg⁶⁴ has drawn attention to the inclusion created by the Hiphil participle מעלה, "chew the cud" (vss. 3, 4², 5, 6) and vs. 45. The semantic connotation in vs. 45 is quite different from the rest, המעלה אתכם "who brought you up from the land of Egypt." In view of the fact that the Hiphil participle of עלה "go up" (890 / 14) occurs only here in Leviticus, the literary inclusion definitely gains in significance. If 11:26, "every quadruped that has hoofs but without clefts through the hoofs, or does not chew the cud [וגרה איננה מעלה]" (Milgrom) is taken into consideration, a text which Rendsburg did not include, the participle shows up exactly *seven* times:

⁵⁹ Ibid., 697.

⁶⁰ Ibid., 886.

⁶¹ E.g., Wenham, *Leviticus*, 180. Hartley, 154, states: "The third section (vv 41-45), which concerns 'edible swarmers,' joins with the opening section to frame the material on uncleanness from contact with carcasses. Such structure means that this chapter in its present form is a whole, not a composite of two distinct sets of cultic instructions about two distinct subjects."

⁶² Milgrom, *Leviticus*, 694-696; Knohl, *Sanctuary*, 169, n. 6.

⁶³ Elliger, 148, views vss. 44b-45 in contrast to vss. 43-44a as a "zweiten Schluß." Péter-Contesse, *Lévitique*, 176, claims "que ces trois versets, inspirés du style de la Loi de sainteté, ont été insérés par le rédacteur dans le chap.11." Wang, 42, likewise avers: "The fact that in vv. 43-45 we cannot see lengthy or emphatic phraseology for object or subject at the beginning of each sentence—this is the prevailing style in vv. 2b-42—lending support to the conclusion that these verses existed independently of what has preceded."

⁶⁴ G. A. Rendsburg, "The *Inclusio* in Leviticus XI," *VT* 43 (1993): 418-421.

3	גרה כבהמה	מעלת	כל . . .	P ₁	
4a	הגרה	ממעלי	אך את זה לא תאכלו	P ₁	
4b	גרה הוא	מעלה	כי	P ₁	
5a	גרה הוא	מעלה	כי	P ₁	
6a	גרה הוא	מעלת	כי	P ₁	
26		מעלה	וגרה איננה	P ₂	
45	אתכם מארץ מצרים	המעלה	כי אני יי	H	7 ^ח

Israel is called upon to sanctify themselves by heeding the Lord's command to distinguish between ruminants and non-ruminants, by discriminating between clean and unclean animals. Six mentions of the peculiar mark מעלה גרה "chewing [bringing up] the cud," provide the perfect foil for making reference to the Exodus, and the purpose of liberating Israel from Egyptian slavery is for the Lord to be their God.⁶⁵ The reference to the Exodus gains in structural and theological significance if the composition of Lev 11:45 is scrutinized. כי אני יי "for I am the Lord"—according to Milgrom "a favorite expression in H"—reveals that this phrase forms an *inclusio* with the end of the verse.⁶⁶

A	כי	אני יי
X	המעלה אתכם מארץ מצרים להיות לכם לאלהים והייתם קדשים	
A'	כי	קדש אני

The creation of this profound compositional setting, by means of which the theological significance of the Exodus from Egypt is enhanced, suggests both literary skill and theological insight.

The Noun ארץ

The compositional cohesion of Lev 11 is further supported by a numerical structure based on the very common noun ארץ "land" (2504 / 80). In this eight-part structure the *seventh* position seems to be of special importance. The emphasis laid on the *seventh* position should not be surprising, since as will be seen in many passages of Leviticus it is exactly the *seventh*, and at times the *twelfth* occurrence of a word or a phrase which is emphasized on both the microstructural

⁶⁵ R. Rendtorff, *Die "Bundesformel": Eine exegetisch-theologische Untersuchung*, Stuttgarter Bibelstudien 170 (Stuttgart: Verlag Katholisches Bibelwerk GmbH, 1995), 43, remarks: "Hier erscheint das Gottsein Jhwhs für Israel als Zweck und Ziel der Herausführung aus Ägypten. Dabei ist der Kontext von Bedeutung, in dem es um die Heiligkeit Jhwhs und die aus ihm erwachsende Forderung an die Israeliten geht, selbst heilig zu sein."

⁶⁶ Milgrom, *Leviticus*, 687.

and macrostructural levels.⁶⁷ In this eight-part construction the noun ארץ "land," being used the first six times and the eighth time in the sense of "ground, dry land," gains its structural significance and theological meaningfulness by means of the one reference to the "land of Egypt" from whence the Lord brought up his people.

2	מכל הבהמה אשר	על הארץ	P ₁
21	לנתר בהן	על הארץ	P ₁
29	בשרץ השרץ	על הארץ	P ₂
41	וכל השרץ השרץ	על הארץ	P ₁
42	לכל השרץ השרץ	על הארץ	P ₁
44	בכל השרץ הרמש	על הארץ	H
45	כי אני יי המעלה אתכם	מארץ מצרים להיות לכם לאלהים	H 7 th
46	ולכל נפש השרצת	על הארץ	P ₁

Apparently the ancient author of the text before us employed a very common noun in creating textual cohesiveness. Commentators give no explanation as to why all of a sudden the Exodus is mentioned in Lev 11:45; 19:36 and 22:33. One cannot fail to notice that in each case very common words have been used to interlink the pointed reference to the Exodus with what precedes: in each of the three structures the Exodus is referred to in the *seventh* position. Since these structures with their significant *seventh* position can hardly be denied nor gainsaid, one cannot help but conclude that the sudden references to the Exodus, always placed in the *seventh* slot of a given list, seemingly originated in some biblical writer's deliberate structural and theological design.

In view of the fact that in Lev 11 even two structures culminate in the very same climactic statement, "I am the Lord who has brought you up from the land of Egypt," both clearly transcending the supposed P₁, P₂ and H *Vorlagen*, the redaction-critical hypothesis has probably lost ground.

The Noun נפש

Two additional chiastic structures can be seen in Lev 11, first, the interplay between singular and plural of the noun נפש "living being" (753 / 60). This creates another chiastic structure which again transcends the limits of the alleged additions. In order to include the two

⁶⁷ In some of the biblical genealogies the seventh spot is reserved for the specially honored and important ancestor (Gen 5:21-24; Jude 14; Ruth 4:21). Cf. J. M. Sasson, "A Genealogical 'Convention' in Biblical Chronography?" *ZAW* 90 (1978): 171-185; R. L. Hubbard, *The Book of Ruth* (Grand Rapids: Eerdmans, 1988), 283.

distinct groups of creatures, “every living creature that scurries about in the water, and every creature that crawls on the earth” (Hartley), the term **נפש** occurs both in vs. 46a and b. Thus the second mention of **נפש** in this verse functions as capping the first four which have been arranged chiastically:

10	A	החיה אשר במים	נפש	ומכל	P ₁
43a	B		נפשתיכם	אל תשקצו את	H
44b	B		נפשתיכם	ולא תטמאו את	H
46a	A	החיה הרמשת במים	נפש	וכל	P ₁
46b	A	השרצת על הארץ	נפש	ולכל	P ₁

This structural outline is not based solely on the alternation of singular and plural but on the semantic meaning of **נפש**. Whereas in the inclusion (vss. 10, 46) reference is made to “living beings,” that is, animals living in the water and on the earth, it is the *Israelites*⁶⁸ who are addressed and admonished in vss. 43-44 not to defile themselves nor to make themselves impure.

The Noun חיה

A second chiastic structure makes use of the noun **חיה** (96 / 10), a word rendered by Milgrom “wild quadrupeds” (A), and the f. sgl. of the adjective **חי** “living” (239 / 23), designated B—the consonantal and vowel pointing congruence of noun and adjective certainly should not be overlooked—in relation to the verb **אכל** “eat” (C) and the noun **מים** “water” (D). Like the preceding example, the bipartite statement in vs. 47—differentiating between edible and nonedible animals—brings about an additional member standing outside the chiastic structure:

2	AC	אשר תאכלו	זאת החיה	P ₁
10	BD	אשר במים	ומכל נפש החיה	P ₁
27	A	ההולכת	בכל החיה	P ₁
46	BD	הרמשת במים	וכל נפש החיה	P ₂
47bα	AC	הנאכלת	להבדיל ... ובין החיה	P ₁
47bβ	AC	אשר לא תאכל	ובין החיה	P ₂

⁶⁸ Milgrom, *Leviticus*, 684, renders the noun **נפש** as “throat” because the “context of ingestion of impure foods favors the more limited notion of *nepeš* as referring to the digestive system, more specifically, the throat.” Whatever meaning was intended by the ancient author, the clear semantic difference (throat or [living]being: animals/Israelites) and the chiastic outline remain untouched by it.

This structure once more exemplifies the textual integrity of Lev 11. In view of six significant structural devices which have come to light in a single DS, this unique literary craftsmanship is to be attributed either to original design or to an incomparable final redaction.

The Particle כל

In view of the remarkable ingenuity of the diverse literary designs present in the present text of Lev 11, one should no longer be surprised at the *fortyfold* mention of the particle כל “all, every” (5408 / 254), the first and last in vss. 2 and 46 respectively, thus including the “whole animal kingdom” by numerical perfection.⁶⁹

In closing the discussion of Lev 11, a final remark concerning the proposed provenience of vss. 43-45 seems appropriate. Whereas in general the “religious parenetic tone”⁷⁰ is adduced as “chief argument”⁷¹ in support of a formerly independent Holiness Code, Milgrom and Knohl adduce terminological arguments: “כי אני” “for I the Lord” is said to be “a favorite expression (with or without *kî*) in H,”⁷² and the call upon Israel “to be holy is the main thrust of H.”⁷³ Since it has been shown, however, that 11:43-45 have been inseparably integrated into the structure and theology of Lev 11 by means of four significant structures, their arguments lose persuasive power. In addition to this the verbatim “repetition” of 11:44aß “and sanctify yourselves and be holy” in 20:7a has to be given due attention, since some kind of interdependence cannot be denied.

In view of several significant ingenious structures, we are in no way overstating the case that these carefully construed patterns plus the additional fortyfold use of כל, both inextricably intertwining passages attributed to an alleged *Grundschrift* and several later redactional rewritings, do not support any analysis claiming the extant text to be “the final result of a long and complex growth process of oral/pre-compositional and written/compositional traditions/transmissions which extended through centuries.”⁷⁴

⁶⁹ Cf. the appended concordance. Abrahams, 1258, states: “Forty is an important round number.”

⁷⁰ J. Wellhausen, *Die Composition des Hexateuch und der historischen Bücher des Alten Testaments*, 4th ed. (Berlin: G. Reimer, 1963), 150, quoted in Blum, *Studien*, 319.

⁷¹ Blum, *Studien*, . . . 319, uses the term “Hauptargument.”

⁷² Milgrom, *Leviticus*, 687; cf. Knohl, *Sanctuary*, 169, n. 6; 184.

⁷³ Milgrom, *Leviticus*, 686; cf. Knohl, *Sanctuary*, 180-181.

⁷⁴ Wang, 27.

Excursus: Lev 1-5 in Relation to 6-7

In the above examination of Lev 1-3 and 27 the root קדש "holy" proved to be of structural significance. It is my contention that the distribution of the root "holy" in the extant text of Lev 1-5 and 6-7 follows a deliberate design. In both sections five sacrifices are presented, in which a difference of focus and a slightly altered sequence in listing cannot be overlooked. As far as their order in chaps. 1-5 and 6-7 is concerned, two sacrifices, the burnt offering and the fellowship offering (both of which are never called "holy" or "most holy") bracket one sacrifice (the grain offering in Lev 1-3) and three sacrifices (the grain, sin, and guilt offerings in Lev 6:1-7:21) which have been called expressly "most holy." This hypothesis is developed in the following section.

In the list of the five sacrifices in Lev 1-5 the fellowship offering takes the third position, whereas in chaps. 6-7 it has been positioned fifth.⁷⁵ Since we might proceed from the assumption that neither in chaps. 1-5 nor in 6-7 the change in order should be accepted as accidental or arbitrary, a plausible explanation for this change of sequence should be given.⁷⁶ The question has been discussed whether the change of order might have arisen due to the varying significance ascribed to the various sacrifices in different eras.⁷⁷ The following

⁷⁵ R. Rendtorff, *Studien zur Geschichte des Opfers im Alten Israel*, WMANT 24 (Neukirchen-Vluyn: Neukirchener Verlag, 1967), 8, maintains that in Lev 1-5 "diese Reihenfolge der Opfer nicht ursprünglich ist," and in summarizing he states: "Die Rituale für die 'ola und den zebach-schelamim zeigen einen ursprünglichen Zusammenhang beider Opferarten. Die mincha-Bestimmungen sind im Zuge literarischer Bearbeitung zwischen diesen beiden Opferarten eingeschoben worden. . . . Als vierte Opferart ist die chattat hinzugetreten, die hier an das Ende der Reihe gestellt worden ist. Schließlich erscheint als Anhang der ascham." (10)

⁷⁶ Rendtorff, *Leviticus*, 8: "Da die Reihenfolge der Opfer gewiß nicht zufällig oder beliebig ist, stellt sich die Frage nach dem Grund der Veränderung."

⁷⁷ E.g., Koch, *Priesterschrift*, 60-61, states: "Die Behauptung, Lv 6f., die weitere Bestimmungen über Opfer enthalten, ständen in ursprünglichem Zusammenhang mit Kap. 1-5, stellt ein Wagnis dar; so sehr hat sich in der alttestamentlichen Wissenschaft die Überzeugung durchgesetzt, daß in den beiden Kapiteln eine andere Schicht zu Wort kommt." Rendtorff, *Leviticus*, 8, remarks: "Man könnte vermuten, daß die beiden Opferreihen verschiedene Stadien in der Geschichte der israelitischen Opfer widerspiegeln, zwischen denen sich eine Verschiebung in der Bedeutung bzw. Bewertung der einzelnen Opferarten ergeben hat." Hartley, 93, claims that the "material found in 6:1(8)-7:35 comes from a different corpus from that of the sacrificial regulations in chaps. 1-5." In an insightful summary of the provenience of Lev 1-7, Péter-Contesse, *Lévitique*, 34, presents a chart according to which it took six redactional steps to compose the twenty-five originally independent different smaller

table may serve in illustrating the undeniable difference:

Lev 1-5		Lev 6-7	
1:1-17	burnt offering	6:1-6	burnt offering
2:1-16	grain offering	6:7-16 ⁷⁸	grain offering
3:1-17	fellowship offering	6:17-23	sin offering
4:1-5:13	sin offering	7:1-10	guilt offering
5:14-26	guilt offering	7:11-21	fellowship offering

Contrary to the hypothesis of chronological difference in origin, A. F. Rainey in his study on the order of sacrifices suggests that Lev 1-5 are "didactic in nature,"⁷⁹ whereby two categories deal with the sacrifices of pleasing odor (Lev 1-3) and those pertaining to expiation (Lev 4-5). Furthermore Rainey remarks that their order reflects "a pedagogical classification for the training of sacerdotal specialists . . . the offerings are grouped according to their *logical* or *conceptual* association."⁸⁰ This "descriptive passage"⁸¹ is said to pay special attention to the proper conduct of the ritual, the place of slaughter, etc.

On the other hand, Lev 6:1-7:21 is said to have been ordered according to administrative details with special respect to the allocation of those parts of the offerings which were to be eaten.⁸² In a third group of texts dealing with the procedural order, that is, the actual "conduct of the rituals,"⁸³ a surprising alteration in the order can be seen. With regard to Lev 8-9 Rainey remarks that the instructions for

literary units into the present text. Gerstenberger, 82, hypothesizes that it seems "reasonable to view these two chapters [6-7] as an addendum to the collection comprising chaps. 1-5."

⁷⁸ In this structure the grain offering of the high priest is considered an integrated part of the מנחה "grain offering," whatever the prehistory and the provenance of 6:12-16 may have been. It should not be left out of account that these instructions for the anointed priest constitute a distinct DS.

⁷⁹ A. F. Rainey, "The Order of Sacrifices in Old Testament Ritual Texts," *Bib* 51 (1970): 486.

⁸⁰ Ibid. (emphasis his). While Milgrom, *Leviticus*, 382, follows Rainey's division into "didactic" and "administrative" texts, he correctly emphasizes that Lev 1-5 informs "the laity of its role in the sacrificial service."

⁸¹ Rainey, 487.

⁸² Levine, *Leviticus*, 35, states: "We observe in chapters 6-7 an administrative order that begins with the most sacred public offerings and continues with other most sacred offerings that are usually relegated to private worship."

⁸³ Rainey, 494. He continues by stating that the most convincing case for this interpretation is present in the pericope on the Nazirite vow, Num 6:14-15. The Nazirite was "to *furnish* a burnt, sin and peace offering. . . . The priest *carried out* the sacrificial rite in a different order, viz. the sin offering first and then the burnt offering followed by the peace offering" (emphasis his).

the ordination of Aaron and his sons “preserve the *procedural* order in both the *prescriptive* (Ex 29) and the *narrative descriptive* (Lev 8) texts.”⁸⁴ Whether Rainey’s classification in didactic, administrative, and procedural texts or the hypothesis of difference in provenience provides the best and most plausible solution may be at least a matter of debate. Possibly there are some verbal clues, that is, terminological indicators within the text itself pointing to some structural devices.

In Lev 1-5 the root קדש “holy” occurs only in 2:3, 10; 4:6 and 5:15², 16. In Lev 2:3, 10 the term is related to the priestly portions of the grain offering, in 4:6 it refers to the “curtain of the sanctuary,” and in 5:15b to the “shekel of the sanctuary.” In 5:15a and 16 the matter of concern is the *sancta* which somebody had inadvertently misappropriated. We can therefore conclude that as far as individual sacrifices are concerned, in Lev 1-5 “holiness” is ascribed *expressis verbis* only to the grain offering in 2:3, 10, while the other occurrences are related to some *sancta*, to the shekel of the sanctuary and to the curtain of the tabernacle. In clear contrast to the sparse use of the root in the first five chapters, in Lev 6-7 the root קדש occurs *twelve* times if, as already stated above, the phrase קדש קדשים “most holy” is counted as *one* occurrence.

Close reading of Lev 6:1-7:21 consisting of three DS (6:1-11; 12-16; 6:17-7:21) arouses the suspicion that the distribution of the root קדש “holy” has again been used in creating a significant structure. The structural overlapping of three DS (6:1-11; 6:12-16; 6:17-7:21), each of which is introduced by the formula “the Lord spoke to Moses,” and the fivefold statement . . . זאת תורת ה' “this is the instruction of,” is said to evidence the composite nature of this passage.⁸⁵ The allocation of the root קדש, however, to the distinct parts of this complex pericope is both profound and probably purposeful. Neither in the description of the burnt offering nor in the depiction of the fellowship offering does the root appear even once, and the frequent occurrence of the root in the three central sections proves instructive indeed. The structural role of the interplay of the terms טהור “clean” (A), a term found only in the context of the burnt and the fellowship offerings, קדש “holy” (B), and קדש קדשים “most holy” (BB) may be instrumental in solving the enigmatic sequence of these five sacrifices, both in Lev 6-7 and in chaps. 1-5. While the bracketing function of

⁸⁴ Ibid., 496 (emphasis his).

⁸⁵ E.g., Milgrom, *Leviticus*, 438-439; Hartley, 93-96.

טהור “clean” in 6:4 and 7:19 cannot be overlooked,⁸⁶ a close look at the alternation of קדש / קדש קדשים “holy/most holy” reveals an anti-thetic outline, i.e., 6:9 is put against 7:6bβ, 6:10 against 7:6ba, etc:

burnt offering	6:4	A	טהור	אל מקום	והוציא ...
grain offering	6:9	B	קדש	במקום	מצות תאכל
	10	BB	קדש קדשים הוא		
	11	B	יקדש	בהם	כל אשר יגע
sin offering	6:18	BB	קדש קדשים הוא		
	19	B	קדש	במקום	תאכל
	20a	B	יקדש	בבשרה	כל אשר יגע
	20b	B	קדש	במקום	תכבס
	22	BB	קדש קדשים הוא		
	23	B	בקדש	לכפר	אשר יובא מדמה ...
guilt offering	7:1	BB	קדש קדשים הוא		
	6b	B	קדש	במקום	יאכל
	6bβ	BB	קדש קדשים הוא		
fellowship offering	7:19	A	טהור	יאכל בשר	והבשר כל

Besides the structural devices already mentioned above an additional one, which is presented in the following table, elucidates the number of occurrences of קדש / קדש קדשים and the term טהור:

burnt offering	טהור	once
grain offering	קדש	three times
sin offering	קדש	six times
guilt offering	קדש	three times
fellowship offering	טהור	once

At this point it should be noticed that the roots טהור “clean” and קדש “holy” do not appear in the following two DS (7:22-27; 28-38) which, however, form an integral part of the larger unit Lev 6-7, a point that is elucidated later on in this study. It should be stated as well that the high-priestly grain offering (6:12-16) has not been integrated in this structure.⁸⁷

It was stated above that in Lev 2:3, 10 the verb אכל “eat” was possibly avoided on purpose.⁸⁸ The correctness of this supposition

⁸⁶ Knohl, *Sanctuary*, 105, n.154, avers: “The words טהור יאכל בשר are, in my opinion, an editorial addition of HS.”

⁸⁷ This would possibly corroborate the thesis of Snaith, “Numbers,” 373, that the high-priestly grain offering (Lev 6:12-16) is not most holy.

⁸⁸ Koch, *Priesterschrift*, 50, claims: “Was mit dem (größeren) Teil des Speisopfers geschieht, der nicht auf dem Altar verbrannt wird, wird nicht gesagt. Nach dem jetzigen Text V.3.10 soll er den Priestern zufallen; für die Zeit, in der die Rituale entstanden sind, war er vielleicht Zugabe zu einem feierlichen Mahl der Opfernden.”

seems to be supported if one takes into consideration the twenty (or twenty-one)⁸⁹ occurrences of the verb “eat” in Lev 6:1-7:21 including even the “secondary” section, the high-priestly grain offering (6:12-16).⁹⁰ In clear contrast to this, the verb “eat” is found only once in Lev 1-5, where it is stated in 3:17: “you must not eat any fat or any blood.” A possible reason why Lev 1-5 does not mention the eating of any portion of the sacrifices may be due not because such a rule was unnecessary⁹¹ but rather because of the conceptual composition of Lev 1-7.

If it is true that in comparison with the first five chapters the aspect of the ‘sanctity’ of the sacrifices predominates⁹² in Lev 6:1-7:21, the above patterns may contribute to solving the problem of the general outline of this pericope. In case these observations prove to be true, it may be concluded that in the extant text of Lev 1-7 deliberate artistic devices have been employed. As far as the order of sacrifices in chaps. 1-3 and 6-7 is concerned, seemingly similar stylistic devices structure both sections: in both cases the burnt offering and the fellowship offering bracket the one sacrifice (grain offering) and the three sacrifices (grain offering, sin offering, guilt offering) called expressly **most holy**:

Lev 1-3

burnt offering
grain offering
fellowship offering

sin offering
guilt offering

Lev 6-7

burnt offering
grain offering
sin offering
guilt offering
fellowship offering

In Lev 1-5 three voluntary sacrifices (burnt, grain, and fellowship offerings) have been grouped together, followed by two mandatory

⁸⁹ Depending on whether **האכל יאכל** (7:18) is considered as one or two occurrences the verb appears twenty/twenty-one times in Lev 6:1-7:21. According to Waltke and O'Connor, 584, “the infinitive *usually* emphasizes not the meaning denoted by the verb’s root but the force of the verb in context” (their emphasis). In Lev 7:22-27, another distinct DS, the verb is found seven times (vss. 23, 24², 25², 26²).

⁹⁰ Burnt offering: 6:3 (the fire on the altar “eats” the burnt offering); grain offering: 6:9³, 11; high-priestly cereal offering: 6:16; sin offering: 6:19², 22, 23; guilt offering: 7:6²; fellowship offering: 7:16², 18⁽³⁾, 19², 20, 21.

⁹¹ Koch, *Priesterschrift*, 52: “Wie beim Speisopfer wird nicht gesagt, wie mit dem Teil des Opfers zu verfahren ist, der nicht auf dem Altar verbrannt wird. Dem Ritual war eine solche Bestimmung wohl überflüssig, weil das Übrige selbstverständlich der zum Opfer versammelten Kultgemeinde zufiel.”

⁹² Cf. Rendtorff, *Leviticus*, 230.

sacrifices (sin and guilt offerings). In Lev 6-7 the notion of “eating” is conspicuously present: the burnt offering is totally consumed by fire on the altar, in the holy precincts certain parts of the grain, sin, and guilt offerings are consumed by the priests; the fellowship offering can be consumed by any ritually clean Israelite, be he a priest or a commoner.

In view of these findings the perplexing difference in the order of sacrifices in Lev 1-5 and 6:1-7:21, purportedly proving different origin and time of composition, may turn out after all, of course in conjunction with the distribution of the verb “eat,” as the hallmark of an outstanding structural outline.

Summary and Conclusions

The second chapter set out with presenting the fundamental working hypothesis for this dissertation: the whole of Leviticus has been carefully subdivided and clearly structured in thirty-seven DS, at which the central one, the nineteenth (16:2-34), constitutes the DS on Yom Kippur.

The plausibility and reliability of this hypothesis was put to the test in three distinct steps: First, is it true to the extant text and correct to consider Lev 16:1 a distinct DS? The question should be answered in the affirmative. In three DS (16:1; 16:2-34; 21:1-15) out of the thirty-seven, the infinitive construct **לאמר** is missing in the divine address formula, “and the Lord spoke to Moses (:).” This “lack” seems to be indicative of deliberate design rather than authorial sloppiness. It is only in Lev 16:2 and 21:1 that the divine address formula is formed with **אמר** “speak” instead of the regular **דבר** “say.” The interrelation between these two DS is substantiated by the analogous theme: the functional role of the high priest is described explicitly only in these two texts. The terminological similarity existing between Lev 16:32 and 21:10 is both illustrative and significant. The lack of the infinitive construct **לאמר** in 16:1 creates a close relationship with the two texts just discussed.

With regard to the structural significance of 16:1 the chronological and thematic link with 10:2 is more significant. The reference to the death of Aaron’s sons in 16:1 obviously functions as literary resumptive repetition constituting at the same time a clear-cut chronological link. The structural significance of the repeated reference to the death of Nadab and Abihu is further enhanced by the illuminating

open-envelope structure based on the verb “die” in Lev 8-16. Lev 16:1 is anything but introductory in nature; it is rather an indispensable link to chap. 10 thus bracketing the purity *toroth* in Lev 11-15. While 16:1 closely connects to that which precedes, 16:2 intricately interlinks to what follows.

In a second step the functional role of the first and last DS (Lev 1-3 and 27 respectively) was discussed. I hypothesized that the unique use of קדש קדשים “most holy” in 2:3, 10 and 27:28 justifies us to speak of “holiness,” which scholars consider to be one of the main themes or even the central theological theme of Leviticus, as a structural and theological frame encompassing the whole of Leviticus.

Third, Lev 11, which is said to consist of several redactional layers, served as a “showpiece” in testing the plausibility and probability of the basic working hypothesis. The significant structures—based on the *sevenfold* occurrences of a given word and/or clear chiasmic structures—grounded on the terms בהמה “quadruped,” נגע “touch,” עלה “bring up,” ארץ “land,” נפש “throat; living being,” חיה “wild quadrupeds” and חי “living,” and the *fortyfold* occurrence of the particle כל “all, every” point to the literary integrity of the extant text. Since all of the supposedly secondary and tertiary additions have been integrated into one or more of the terminological patterns, the dismembering of Lev 11 into several redactional layers should be seriously questioned.

In an excursus the crucial role of the root קדש “holy” as a structural device in the general outline of Lev 1-5 and 6-7 was scrutinized. It was concluded that the double description of the five sacrifices (burnt, grain, fellowship, sin, and guilt offerings) in chaps. 1-5 and 6-7, with a difference of focus and a slightly altered sequence, is most likely not due to a different provenience. As far as their order is concerned a deliberate literary device has seemingly been employed: both in Lev 1-3 and 6-7 two sacrifices, the burnt and fellowship offerings which are never called “holy” or “most holy” in the Hebrew Bible, bracket one/three sacrifices respectively which are explicitly labeled “most holy.” In addition to the root “holy” the verb אכל “eat” may be of importance: whereas in Lev 1-5 no mention is made of the consumption of any part of the sacrifices, in 6:1-7:21 the verb has been used twenty (or twenty-one) times thus possibly indicating the “perfect” consumption of sacrificial meat; at the same time the twenty (twenty-one) occurrences of the verb bring about textual cohesiveness of the three distinct DS present in Lev 6:1-7:21.

CHAPTER III

MICROSTRUCTURAL ASPECTS OF LEVITICUS

The thorough testing of Lev 11 seemingly testified to the plausibility of the hypothesis that Leviticus has been artistically subdivided and structured by means of distinct DS. The same methodology applied in the last section of the previous chapter is utilized in investigating other DS as regards their interior literary design.

The Verb דבר as Structural Device

In contradistinction to the general notion that common words are of minimal value in indicating structure,¹ the common verb דבר “speak” (1137 / 67) seems to function as a structural device in several DS. In each case the artistic device consists in alternating the subject of the verb: the Lord (A) and a human person (B). Lev 8:1-10:20, consisting of two distinct DS (8:1-10:7; 10:8-20), reveals the following pattern:

8:1	A	י' אל משה לאמר	וידבר	
9:3	B		<u>תדבר</u>	ואל בני ישראל
10:3	A	י' לאמר	דבר	הוא אשר
5	B	משה	<u>דבר</u>	כאשר
8	A	י' אל אהרן לאמר	וידבר	
11	A	י' אליהם ביד משה	דבר	את כל החקים אשר
12	B	משה אל אהרן	<u>וידבר</u>	
19	B	אהרן אל משה	<u>וידבר</u>	

By means of this pattern the description of the ordination of Aaron and his sons, the inauguration of the cultus, the tragic death and the ensuing events on the eighth day have been couched into a distinct literary pattern.

An almost identical structure (only with one more AB structure) emerges in the extant text of Lev 23 which consists of five distinct DS (vss. 1-8; 9-22; 23-25; 26-32; 33-44). This structure is of special interest since Lev 23 is said to be a composite text consisting of different

¹ Cf. Butterworth, 56.

redactional layers of the so-called Priestly Code (P) and Holiness Code (H):²

1	A		וידבר יי אל משה	
2	B	ואמרת אלהם	אל בני ישראל	<u>דבר</u>
9	A		וידבר יי אל משה	
10	B	ואמרת אלהם	אל בני ישראל	<u>דבר</u>
23	A		וידבר יי אל משה	
24	B	לאמר	אל בני ישראל	<u>דבר</u>
26	A		וידבר יי אל משה	
33	A		וידבר יי אל משה	
34	B	לאמר	אל בני ישראל	<u>דבר</u>
44	B		משה...אל בני ישראל	<u>וידבר</u>

Lev 22 consists of three DS (22:1-16; 17-25; 26-33) and reveals a simple pattern with A and B alternating:

1	A		וידבר יי אל משה	
2	B		<u>דבר</u> אל אהרן ואל בניו	
17	A		וידבר יי אל משה	
18	B	אל בני ישראל	<u>דבר</u> אל אהרן ואל בניו ואל כל בני ישראל	
26	A		וידבר יי אל משה	

Lev 24, consisting of two DS (vss. 1-12; 13-23), is said to have “anomalous features”³ within chaps. 17-27. With regard to the clear structuring function of the verb “speak,” it is no more anomalous than the two preceding chapters:

1	A		וידבר יי אל משה	
13	A		וידבר יי אל משה	
15	B		ואל בני ישראל <u>תדבר</u>	
23	B	משה אל בני ישראל	<u>וידבר</u>	

The preceding examples indicate that in several DS at different points of Leviticus the verb “speak” is the basis for structural outlines in the extant text. It seems important to notice that this is the case in both the so-called P and H sections.

Structures Based on the Number Seven

As already clearly noticed in Lev 11, the person(s) responsible for the extant text seemingly had a predilection for employing keywords *seven* times. In many cases where this literary device is used, the structural

² E.g., Knohl, “Priestly Torah,” 67; Hartley, 372; Elliger, 304-312.

³ Hartley, 396.

outline clearly corroborates the thematic cohesion and enhances the theological message.

The כל Structure in Lev 1-3

As explained in the introduction, *Leitwortstil* signifies the deliberate (?) repetition of key words and/or roots in a given biblical pericope, a device which has been well known to biblical scholars.

In the tripartite first DS (Lev 1:1-3:17) the particle “all, every” (5408 / 254) occurring in a 2/7/7 structure brings to light a clear-cut literary pattern. While in Lev 1 the particle is present only twice, in chap. 2 the *seven* occurrences have been couched in an envelope structure, and in Lev 3 another *seven* occurrences are closely connected with the *twelvefold* occurrence of the noun חלב “fat” (91 / 48):

1:9	המזבחה	והקטיר הכהן את הכל
13	והקטיר המזבחה	והקריב הכהן את הכל
2:2	לבנותה והקטיר הכהן את אזכרתה המזבחה	כל ... על כל
11a	המנחה אשר תקריבו ליי לא תעשה חמץ	כל
11b	שאר	כי כל
11b	דבש לא תקטירו מננו	וכל
13	קרבן מנחתך	וכל
13	מלח	והקטיר על כל
16	אשה ליי	הכ" את אזכרתה... על כל
3:3bα	החלב המכסה את הקרב	את
3bβ	החלב אשר על הקרב	ואת כל
4	החלב אשר עלהן	ואת
9a	חלבן האליה תמימה	והקריב מזבח השלמים ...
9bα	החלב המכסה את הקרב	ואת
9bβ	החלב אשר על הקרב	ואת כל
10	החלב אשר עלהן	ואת
14bα	החלב המכסה את הקרב	את
14bβ	החלב אשר על הקרב	ואת כל
15	החלב אשר עלהן	ואת
16bβ	חלב ליי	כל
17aβ	מושבתכם	בכל
17b	חלב	כל
17b	דם לא תאכלו	וכל

Considering Lev 1 one cannot fail to see the almost verbatim repeti-

tion of vs. 9bα in vs. 13bα. In Lev 2 an inclusion is created by the phrase *על כל לבנה* "on all of its frankincense" (Milgrom) in the first and seventh slots. Besides it should be noticed that the burning of the *אזכרה* "token portion,"⁴ in vss. 2 and 16 stands in inverted syntactic order, once following and once preceding the noun *לבנה* "frankincense." Whereas vs. 11 forbids the addition of "any leaven" or "any honey" to "any grain offering," vs. 13a stresses that "you shall season all your grain offerings with salt" and vs. 13b adds that "on all your offerings you must offer salt" (Milgrom). The fact that two self-contained units, vss. 11 and 13, are bracketed by the inclusion formed by vss. 2 and 16 may be indicative of some deliberate design.⁵

The hypothesis that 3:16b-17 is a later supplement⁶ and vs. 16bβ, "all the fat is the Lord's," possibly "a case of a marginal notation that found its way into the final text"⁷ probably loses considerably in

⁴ Milgrom, *Leviticus*, 181-182, discusses four possible renderings: (1) "memorial," (2) the "burnt portion," (3) "the fragrant portion," and (4) "invocation portion." Since according to him no definite answer can be given, he interprets this portion of the grain offering to be "*pars pro toto*: it stands for the remainder; in other words, it is a 'token portion.' Alternatively it may derive from Akk. *zīkru* 'image, counterpart, replica'. . . and hence yield 'token'" (182). Rendtorff, *Leviticus*, 99-101, concludes his investigation of *אזכרה* in stating that Milgrom's translation "'token-offering'. . . kommt m.E. dem Sachverhalt am nächsten. Die *mincha* wird ihrer Idee nach ganz geopfert. Darin steht sie der *ola* nahe. Im tatsächlichen Vollzug wird dies durch die *askara* ausgedrückt, die stellvertretend für die ganze *mincha* auf dem Altar verbrannt wird" (100-101).

⁵ Elliger, 38-39, considers vs. 2b a gloss, vs. 11 an "Anhang über Sauerteig," vs. 13 an "Anhang über das Salzen," and vs. 16 to be part of the "Anhang über Erstlingskorn." Milgrom, *Leviticus*, 182-194, on the other hand attributes Lev 2:3, 10, 14-16 to P₂. With regard to chap. 2, Rendtorff, *Leviticus*, 84, states: "So trägt Kap.2 insgesamt stärker die Merkmale einer allmählichen Entstehung und Sammlung an sich, als dies in Kap.1 und 3 der Fall ist. Doch ist auch das Bestreben erkennbar, die formalen Strukturen der Rituale aufzunehmen und auf die andersartigen Opfervorgänge anzuwenden."

⁶ Milgrom, *Leviticus*, 216, maintains that the hand (H) which added vs. 17 also inserted *כל חלב* in vs. 16b. Elliger, 51, avers: "Nur einen kurzen Anhang mußte sich das Heilsmahlopfergesetz des Po¹ noch gefallen lassen in Gestalt von v 17. . . . Im übrigen dürfte die Reihenfolge Fett - Blut zeigen, daß dem Ergänzer der Satz 16bβ tatsächlich bereits vorgegeben war."

⁷ Hartley, 37. Knohl, "Priestly Torah," 110, maintains that the "connection established by the words 'any fat' in verse 17 and the conclusion of the previous verse 'all fat to the Lord,' . . . to be a result of late editorial activity. The passage dealing with the peace-offering is composed of three sections: offerings of cattle (verses 1-5), of sheep (6-11), and of goats (12-16). The first section concludes with 'a fire offering of pleasing savor to the Lord'; the second, with 'food burnt in fire to the Lord.' Stylistic convention would lead us to expect the third section to conclude in such a way as to combine the elements of the two previous phrases, something on the order of 'food burnt in fire as offering of sweet savor to the Lord', the likes of which is used

persuasiveness once the intricate structure is scrutinized based on the particle כל “all, every” and the noun חלב “fat”⁸ in Lev 3. The noun appears forty-eight times in Leviticus and *twelve* times in Lev 3, that is, 25 percent of all occurrences appear within a single chapter. In mentioning the “fat” of the burnt offering in Lev 1:8, 12, the term פֶּדֶר⁹ was used rather than the common noun חלב as in Lev 3. The clear-cut information provided in Lev 3 makes it the best source of information as to what to do with the fat of any sacrificial animal. In the following chapters repeatedly reference is made to the “fat of the fellowship offering.”¹⁰

The above table clearly shows that within the structure of Lev 3 three units are verbatim: 3bα-4; 9bα-10; 14bα-15, and each time the particle כל is present in the middle part. The perfect sequence is “interrupted,” however, by vs. 9a. Since in Lev 3:7-11 the sacrificing of a sheep as fellowship offering is described, some information is needed as what to do with its fat tail.¹¹ Obviously this remark functions as an anticipated summary of the fat portions following.¹² In the alleged addition, 3:16-17, כל “all, every” and חלב “fat” appear another four and two times respectively. While in Lev 2 the particle functions as the basis for an envelope structure, in chap. 3 the intricate conjunction of “all” and “fat” testifies to a meaningful outline. The presence of this intricate outline calls upon the readers of the text to assign this *sevenfold* and *twelfefold* structure either to the author of Lev 3 or to a final redactor. Considering this careful composition, the burden of proof that vss. 16b-17 are secondary is on those who consider them a later addition. With regard to the structural significance of 3:17, Rendtorff rightly points to its function on the compo-

elsewhere by PT. . . . It seems that this was indeed the original concluding formula in verse 16, but that the editors who added verse 17 inserted the words ‘all fat’ into the original conclusion.”

⁸ Milgrom, *Leviticus*, 205: “Suet . . . referring to the layers of fat beneath the surface of the animal’s skin and around its organs, which can be peeled off, in contrast to the fat that is inextricably entwined in the musculature.”

⁹ Rendtorff, *Leviticus*, 58, remarks: “So wird man פֶּדֶר als Ausdruck für einen bestimmten Teil des Fettes, das die Eingeweise umgibt, das ‘Fettnetz,’ betrachten können.” Milgrom, *Leviticus*, 159, states that the exact meaning of פֶּדֶר remains a mystery.

¹⁰ Cf. 4:26, 31, 35; 6:5; 7:33.

¹¹ Milgrom, *Leviticus*, 210-212, inquires into the different solutions offered to the crux of how to understand חֲלָבֵי in this verse.

¹² Rendtorff, *Leviticus*, 132, remarks: “Nach der mit V.3a gleichlautenden Einleitung beginnt in V.9aβ die Aufzählung der darzubringenden Fettstücke mit betont vorangestelltem חֲלָבֵי. Dies kann im Satzzusammenhang nur die Funktion einer vorwegnehmenden Zusammenfassung haben: sein Fett . . . der dann die Einzelaufzählung der Fettstücke folgt.”

sitional level of Lev 1-3. The formal aspect of address—as in Lev 1:2 the *Israelites* are addressed in the 2nd pers. pl. in 3:17—makes him conclude that “the now extant shape is a deliberate, homogeneous composition.”¹³

If these findings prove to be true, the acceptance of the MT acknowledges that by means of numerical perfection, based on terminological patterns, an important idea of Lev 3 has been placed at the climactic end, a notion which makes Gerstenberger even ask: “Does the key to chap. 3 reside in these strict prohibitions against consuming blood and fat?”¹⁴ In view of the fact that the terms “all” and “fat” appear *seven* and *twelve* times, which is possibly meant to signify completion and perfection,¹⁵ the structural and literary cohesion of Lev 3 is strongly substantiated. At the same time the overall distribution of כל “all” in the three distinct parts of this DS may testify to some purposeful planning.

The כל Structure in Lev 8:1-10:7

In the DS in Lev 8:1-10:17 the particle כל “all, every” (5408 / 254) functions again as a unique structural device. With regard to the literary unity of this pericope it has, for example been maintained, that 8:3-5,¹⁶ as well as 8:10-11¹⁷ and 10:6-7¹⁸ are later additions. In

¹³ Ibid., 134: “V.17 ist in der 2. Pers. Plur. formuliert, wie sie auch schon am Anfang von Lev 1-3 in 1,2 begegnet. . . . Die Einführung der persönlichen Anrede an die Israeliten am Anfang und am Schluß dieses Abschnitts macht noch einmal deutlich, daß es sich bei der jetzigen Gestalt um eine bewußte, einheitliche Komposition handelt.” Milgrom, *Leviticus*, 216, comments on Rendtorff’s observations as implying “the possibility that H not only supplemented but also redacted this chapter.”

¹⁴ Gerstenberger, 49. He continues stating: “If so, then the tradents would have transformed an original prohibition with the Hebrew syntactical structure ‘you shall not eat blood,’ expanding it to ‘you shall not eat any fat or blood.’”

¹⁵ In view of the numerical balance in the above synopsis it may be asked whether the use of the following terms in the three distinct parts of this DS serves some kind of literary design:

	Lev 1	Lev 2	Lev 3
לפני יי	3	—	3
אהל מועד	3	—	3

¹⁶ Milgrom, *Leviticus*, 499.

¹⁷ Milgrom, *Leviticus*, 514, maintains that the anointing of the Tabernacle (8:10-11) may be a later interpolation because it is missing in Exod 29, and prescribed in Exod 30:26-29; 40:9-11). Concerning Lev 8, Elliger, postulates six different redactional layers (106-115), he claims four for chap. 9 (122-128), and Lev 10:1-7 is said to contain “mindestens dreierlei verschiedene ältere Elemente”(136). Gerstenberger, 115, hypothesizes that “even a cursory reading reveals that Leviticus 10 has been put together by different tradents and groups.”

¹⁸ Péter-Contesse, *Lévitique*, 157.

the present passage a *sevenfold* structure (8:10, 11, 16, 21, 25, 27, 36)—part of which is chiasitic—has been embedded in another *seven-part* structure. In clear contrast to the above critical remarks, 8:3-5; 8:10-11, and 10:6-7 are part and parcel of this outline:

8:3		<u>כל העדה</u>	
10	כל אשר בו		
11	כל כליו		
16	כל החלב		
21	כל האיל		
25	כל החלב		
27	הכל		
36	כל הדברים		
9:5		<u>כל העדה</u>	
23	העם	כל	
24	העם	כל	
10:3	העם	כל	
6a		<u>כל העדה</u>	
6b	בית ישראל	כל	

The term כל העדה “the whole congregation” not only serves as *inclusio* of the following seven occurrences of כל in Lev 8, but reaching even to 10:6a brackets Lev 9. The triple usage of both כל העדה “the entire assembly” and כל העם “the entire people” is capped by כל בית ישראל “the entire house of Israel,” and it should be added that at this point the term “the house of Israel” appears for the first time in Leviticus.

According to Lev 8:2, Moses is summoned to take three animals, the bull for the sin offering, the ram of burnt offering, and the ram of ordination, and it is in vss. 14-17 (bull), vss. 18-21 (ram of burnt offering), and vss. 22-25 (ram of ordination) where their sacrifice is described. Within the context of this tripartite passage the usage of the phrase כל חלב “all the fat” is of interest. Whereas it is used in speaking of the fat of the bull and the ram of ordination, it is lacking with the ram of burnt offering.¹⁹ As already noticed in Lev 1:8, 12, throughout Scripture חלב is never used in connection with the burnt offering, and this applies to 8:20 as well. While the exact meaning of פר (1:8,12; 8:20) evades us,²⁰ vss. 18-21 (ram of burnt offering) have not only been included in the כל-structure but within this structure the phrase כל האיל “the whole ram” constitutes its very center.

¹⁹ In Exod 29:15-18 the fat of this ram is not mentioned at all.

²⁰ Milgrom, *Leviticus*, 159, discusses the possible etymological origin and the exact meaning of פר.

The Particle כל in Lev 14

As in the two preceding DS, the particle כל “all, every” (5408 / 254) has likewise a structuring function in the two DS of Lev 14, though in a different way. Whereas in the first triad in each verse “all his hair” to be shaved off is mentioned, in the second group of three each statement is loosely linked to the house which is to be cleansed: everything which is in the house (36), all of the mortar (45), and all the days the house is locked (46). The *seventh* mention of the particle in vs. 54 introduces the subscript of Lev 13-14:

8	שער	כל	וגלח את	
9a	שער	כל	והיה ביום השביעי יגלח את	
9b	שער יגלח	כל	ואת	
36	אשר בבית	כל	ולא יטמא	
45	עפר הבית	כל	ואת	
46	ימי הסגיר אתו	כל	והבא אל הכית	
54	נגע הצרעת	לכל	וזאת התורה	7 th

The aesthetics of Lev 14:54-57, as pointed out by Milgrom, reveal an artistically crafted design:

The first two of the final four verses of this chapter sum up all varieties of malignant scale diseases discussed in chaps. 13-14. The last two verses comprise inclusions—with the beginning of chap. 13, with the beginning of chap. 14, and with the summation (vv 54-55). Thereby, the subscript has skillfully and effectively locked in and enveloped chaps. 13-14, the entire unit on scale disease.²¹

The attribution of this artistic arrangement of Lev 13-14 to a postulated redaction of H²² is possibly weakened by the *seven-part* structure based on the noun שאת “discoloration”²³ (7 / 7) designated A, when immediately followed by בהרת “bright spot” (20 / 20) and ספחת “scab/shiny mark”²⁴ (2 / 2), designated X, and לבנה “white” (29 / 20) which occurs only in Lev 13 and is designated B:

²¹ Ibid., 885. In contrast to this, Gerstenberger, 190, remarks: “The concluding remarks in vv. 54-56 are so complex that their developmental history cannot be clearly reconstructed, though the concern with construing a comprehensive subscript to chaps. 13-14 is clearly visible all the same.”

²² Milgrom, *Leviticus*, 885.

²³ Ibid., 773. Milgrom discusses the different translations suggested for this “obscure technical term” and renders it himself as “discoloration.”

²⁴ Ibid., 774. Milgrom discusses the different translations suggested for these two terms and translates them himself as “scab” and “shiny mark.”

13:2	AX	או ספחת או בהרת	שאת	אדם כי יהיה בעור בשרו
10a	AB	<u>לבנה</u> בעור	שאת	וראה הכהן והנה
10b	A		שאת	ומחית בשר חי בשאת
19	AB	<u>לבנה</u>	שאת	והיה במקום השחין
28	A	המכוח	שאת	והוא כהה
43	AB	הנגע <u>לבנה</u> אדמדמת	שאת	והנה
14:56	AX	ולספחת ולבהרת	ולשאת	

The three technical terms are present twice (“scab”), *seven* times (“discoloration”), and *twelve* times (“shiny mark”) respectively, and they are all mentioned *first* and *last* in 13:2 and 14:56.

The Particle כל in Lev 27

In the DS of Lev 27 we find a fourth structure based on the common particle, and it has therefore been consciously included here. In the final DS of Leviticus the particle כל “all, every” (5408 / 254) is found *ten* times: vs. 9 (clean animals), vs. 11 (unclean animals), and vs. 25 (standard of payment). The three texts are part and parcel of the passage dealing with valuations. Whereas Elliger considers vss. 30-33, a pericope dealing with tithes, as a self-contained unit²⁵ (כל is found in vss. 30, 32²), he attributes vss. 28 and 29 to two different additions²⁶ (the particle is present in vss. 28³, 29):

9	אשר יתן ממנו ליי	כל
11	בהמה טמאה	כל
25	ערכך יהיה בשקל הקדש	וכל
28a	חרם אשר יחרם איש ליי	כל אך
28a	אשר לו מאדם ובהמה	מכל
28b	חרם קדש קדשים הוא ליי	כל
29	חרם אשר יחרם מן האדם לא יפרה	כל
30	מעשר הארץ	וכל
32	מעשר בקר וצאן	וכל
32	אשר יעבר תחת השבט	כל

If this structure is looked at from the point of view of content, the ten occurrences seemingly create a 3/4/3 structure.

The Noun דם in Lev 6:1-7:38

Whereas the noun דם “blood” (360 / 87) is used twenty-five times in Lev 1-5, it appears but *seven* times in Lev 6:1-7:38. This passage

²⁵ Elliger, 382-385.

²⁶ Ibid., 384-385.

consisting of five distinct DS (6:1-11; 12-16; 6:17-7:21; 22-27; 28-38) is mostly viewed as of composite nature.²⁷ As to their respective content the seven texts should be classified in a triad and a group of four:

6:20	עַל הַבָּגֶד	מִדְמָה	וְאִשֶּׁר יִזָּה
23	אֶל אֹהֶל מוֹעֵד	מִדְמָה	וְכָל חֲטָאֹת אֲשֶׁר יִּוְבֹא
7:2	יִזְרֹק עַל הַמִּזְבֵּחַ סָבִיב	דְּמוּ	וְאֵת
14	הַשְּׁלֵמִים לוֹ יִהְיֶה	דָּם	לִכְהֵן הַזֹּרֵק אֶת
26	לֹא תֹאכְלוּ	דָּם	וְכָל
27		דָּם	כָּל נֶפֶשׁ אֲשֶׁר תֹּאכַל כָּל
33	הַשְּׁלֵמִים...לוֹ תִהְיֶה	דָּם	הַמִּקְרִיב אֶת

In the triad the blood is spattered עַל “upon” a garment, brought אֶל “into” the Tent of Meeting, and sprinkled עַל “upon, against” the altar. Nobody would deny the artistic arrangement of the group of four, but since in general Lev 6:1-7:38 is not considered an original textual unit, the outline has thus far not been noticed. In 7:14 and 33 specific priestly prebends (leavened bread, vs. 14, and right thigh, vs. 33) are apportioned to those priests who perform the blood-rite of the fellowship offering. These two texts bracket two categoric prohibitions regarding the consumption of blood. In view of this artistic *three* plus *four* arrangement, the suspicion arises that this *seven-part* structure is probably not coincidental.

The Noun דָּם in Lev 14

Whereas in the previous outline the noun דָּם “blood” (360 / 87) created a three plus four structure, the sevenfold occurrence in Lev 14 reveals a six-part envelope structure with a seventh member concluding the list. This structure has been formed by means of the terms דָּם “blood” (A), הַצִּפּוֹר (הַשְּׁחֻתָּה) “the (slaughtered) bird” (B), and אִשָּׁם “the guilt-offering” (C). One cannot fail to see that the envelope structure is enhanced by the verb טָבַל “dip” in the first and sixth members (vss. 6, 52).²⁸ The two distinct DS, vss. 1-32 and 33-57,

²⁷ E.g., Milgrom, *Leviticus*, 439, attributes 7:8-10 to P₂ and 6:12-18aα; 7:22-27, 28-29a, 38b to H. Hartley, 94, assumes a composite nature of this section and maintains that “the material found in it was taken from different bodies of cultic instructions.”

²⁸ In relation to the prepositions ב and מן this verb creates a chiasmic structure:

6	A	הַצִּפּוֹר הַשְּׁחֻתָּה	בְּדָם	אוֹתָם וְאֵת הַצִּפּוֹר הַחַיָּה	וְטָבַל
16	B	מִן הַשֶּׁמֶן	מִן הַשֶּׁמֶן...וְהִזָּה	הַכֹּהֵן אֶת אֲצִבְעוֹ הַיְּמָנִית	וְטָבַל
51	A	הַצִּפּוֹר הַשְּׁחֻתָּה	בְּדָם	אֹתָם	וְטָבַל

The significance of this outline on the macrostructural level of Leviticus is discussed on pp. 138-139 below.

have been clearly interlinked, and this fact is possibly more indicative of literary cohesiveness than the purported P and H provenience.

6	AB	הצפור השחטה	בדם	וטבל אותם ואת הצפור החיה
14	AC	האשם	מדם	ולקח הכהן
17	AC	האשם	דם	ומיתר ... יתן הכהן ... על
25	AC	האשם	מדם	ולקח הכהן
28	AC	האשם	דם	ונתן הכהן ... על מקום
51	AB	הצפור השחטה	בדם	וטבל אתם
52	AB	הצפור	בדם	וחטא את הבית 7 th

The six-part envelope structure is “completed” by the seventh occurrence of the noun “blood” stating: “He shall purify the house with the bird’s blood” (NIV).

The Noun **אש** in Lev 8:1-10:7

In the DS in Lev 8:1-10:7 the noun **אש** “fire” (379 / 32) is present seven times and it has been arranged in a three plus four structure. According to 8:17 and 9:11 the skin, the meat, etc., of two different sin offerings—one sacrificed on the first and the other on the eighth day—for the high priest Aaron are to be burned “outside the camp.” In Lev 8:32, the middle text bracketed by the other two, it is not stated where the leftovers of the meat of the ram of ordination and the unleavened bread are to be burned. Each of the three references to the phrase “by fire” is related to burning the remains of a certain sacrifice:

8:17	מחוץ למחנה	באש	שרף ...	ואת הפר ואת ערו ואת בשרו
32	תשרפו	באש		והנותר בבשר ובלחם
9:11	מחוץ למחנה	באש	שרף	ואת הבשר ואת העור
9:24	מלפני יי	אש	וחטא	
10:1a		אש	ויתנו בהן	
1b	זרה	אש	ויקربו לפני יי	
2	מלפני יי	אש	וחטא	7 th

The following group of four is bracketed by the phrase “and fire came forth from the Lord,” enclosing two references to the “strange” fire of Nadab and Abihu. It certainly is impressive to recognize the simple means by which the author of the extant text has interlinked thematically different parts of a single DS: the burning of sacrificial residues by fire, the consuming fire of the Lord, and the “strange” fire of Nadab and Abihu have been linked and structured into a

literary unit. In view of the fact that Lev 10:2 “and fire came forth from the Lord” is the *seventh* occurrence of the verb יצא “go out” in Leviticus, it seems possible that in the present structure this “tragic climax” has likewise been placed in the *seventh* position. While in most cases the seventh slot has been reserved for something positive, Lev 10:2 is seemingly one of the few examples where something negative has been emphasized by way of its special position.²⁹

The Root קדש in Lev 10:8-20

In Lev 10:8-20, as a matter of fact a distinct DS, the root קדש “holy” has probably been employed as a means of structuring this pericope. While the clear chiasmic outline created by קדש “holy” (A), קדש קדשים “most holy” (B), and מקום (ה)קדש “holy place”(Aa) can hardly be ignored, it is quite apparent that the *seventh* occurrence of the root has been used as a “capper.” This DS, which is the only one addressed directly to Aaron, has seemingly been structured by way of the root “holy:”

10	A	ולהכדיל בין	הקדש ובין החל
12	B	כי קדש קדשים הוא	
13	Aa	ואכלתם אתה במקום קדש	
17aα	Aa	מדוע לא אכלתם את החטאת במקום הקדש	
17aβ	B	כי קדש קדשים הוא	
18a	A	הן לא הושא את דמה אל	הקדש
18b	A	אכול תאכלו אתה	בקדש
			7 th

There is most likely no other more fitting term to outline the only DS addressed to the newly ordained high priest of Israel than this root.

The Term מחוץ ל in Lev 13-14

Exactly as in the preceding example the *seven* occurrences of the phrase . . . מחוץ ל “outside of” in Lev 13-14, a pericope consisting of three distinct DS, bring to light another *three* plus *four* structure. In the triad the phrase ויצא הכהן אל מחוץ ל “the priest is to go outside” is bracketed by (ו)ישב מחוץ ל “(and) he shall live/sit out-side of.” In

²⁹ In the genealogy of Cain in Gen 4:17-18 it is Lamech who has been placed in the seventh position. Are we to understand this as a deliberate contrast to Gen 5:21-24, the genealogy of Seth, where Enoch—probably he is to be viewed as the noblest character of the antediluvian generations—has been placed in the seventh position? The “sinfulness” of Lamech is described more explicitly than anybody else’s in Gen 4.

order to appreciate this design it must not go unmentioned that in the three DS of which Lev 13-14 consists, the verb **ישב** "sit, live" (815 / 24) appears but twice (13:46; 14:8), hence we might speak of an additional inclusion:

13:46	מחורץ	למחנה מושבו	בדר <u>ישב</u>
14:3	מחורץ	למחנה	ויצא הכהן אל מחורץ
8	מחורץ	לאהל	<u>וישב</u>
40	אל מחורץ	לעיר אל מקום טמא	
41	אל מחורץ	לעיר אל מקום טמא	
45	אל מחורץ	לעיר אל מקום טמא	
53	אל מחורץ	לעיר אל פני השדה וכפר על הבית וטהר	7 ^ח ושלח את הצפור החיה אל מחורץ

In the group of four it is stated three times that the infected building material of the house must be taken "outside the city to an unclean place." The triad and the first three members of the group of four are capped by a *seventh*, a summary stating, as it were, the "happy end" of the house-cleansing ritual: "he shall release the living bird in the open country outside the city and make atonement for the house, and it will be clean."

The Noun **ארץ** in Lev 19

There is something unique about the present and the following three structures: in each case it is the *seventh* position that makes mention of either the Exodus from Egypt or the giving of the land of Canaan to Israel. It should be noticed that the "sudden" and unexpected references to the Exodus can be appreciated only when the outstanding outline of the respective pericopes has been recognized. Furthermore, it must not go unnoticed that in each case it is a very common word that has been used as a basis for the respective terminological pattern.

In Lev 19 the *sevenfold* usage of the noun **ארץ** "land" (2504 / 80) could possibly be viewed as an artistic arrangement rather than as accidental accretion. It is noteworthy that two different lands are spoken of in Lev 19; the first five texts appertain to the land the Israelites are going to enter, that is, Canaan, and the latter two refer to the land of Egypt whence they came. The inclusion created by the verbatim **ארצכם** "your land" (vss. 9 and 33) cannot be overlooked and it seems to testify to some deliberate design. But it is the *seventh* position of the *sevenfold* mention of the noun "land" by which this pattern gains special significance. In a similar vein as in Lev 11:45, the *seventh* time "suddenly" reference is made to the Exodus:

9		ארצכם	ובקצרכם את קציר	
23		וכי תבאו אל הארץ		
29bα		ולא תזנה הארץ		
29bβ	זמה	ומלאה הארץ		
33		בארצכם	וכי יגור אתך גר	
34	מצרים	כי גרים הייתם בארץ		
36	מצרים	אני יי אלהיכם אשר הוצאתי אתכם מארץ		7 th

The noun “land” has obviously been purposefully employed, that is, this pericope with its ethical instructions aims at the climactic statement in vs. 36. If we were to follow Sun’s redaction-critical analysis, the redactor of the final, the fifth redactional stage turns out to be the “literary artist” by “inserting” vs. 29.³⁰ But in my opinion it is rather unlikely that this *seven-part* structure, part of which is chiasmic and culminating in its reference to the Exodus, should be ascribed to the haphazard addition of the final redactor.

The Verb נתן in Lev 20

In spite of the fact that no clear-cut outline can be recognized in the DS of Lev 20, the *seven-part* structure based on the common verb נתן “give” (2011 / 85) may be of significance.³¹ Whereas the first five members make reference to Molech worship, and the sixth to sodomy, it is the *seventh* which points to the Lord’s giving Canaan to Israel:

2		מזרעו למלך	יתן	אשר	
3a	את פני באיש ההוא		אתן	ואני	
3b		למלך	נתן	כי מזרעו	
4		מזרעו למלך	בתתו		
6	את פני בנפש ההוא		ונתתי		
15		שכבתו בבהמה	יתן	ראיש אשר	
24		לכם לרשת אתה	אתננה	ואני	7 th

The propounded hypothesis, that the positioning of “I shall give it to you to inherit it” (vs. 24) in the *seventh* slot is due to some deliberate design, is seemingly substantiated by the following pattern based on

³⁰ According to Sun, 207-219, there are five redactional layers. (1) gradual growing together of vss. 11-12a, 15aα, then 12 b and 15aβb, and next vss. 13-14 and 17-18; (2) vss. 3-4 and 36b; (3) vss. 2, 9-10, 23-25, 31, 33-34; (4) vss. 19aα, 26, 27-28, 30, 32, 27; (5) vss. 5-8, 20-22, 29.

³¹ It is noteworthy that the phrase שים פנים ב “I will set my face against” (NIV) in vs. 5, which is quite common to Ezekiel, occurs only once in Leviticus, possibly in order to employ the verb נתן *seven* times.

the personal pronoun אני “I” (871 / 71).³² In spite of the fact that this structure is basically a numerical one, it has been inserted here in order to underscore the *seventh* position with its reference to the Lord’s giving of the land to Israel:

3	אתן את פני באיש ההוא	ואני	
5	את פני באיש ההוא	ושמתי אני	
7	” אלהיכם	אני	
8	” מקדשכם	אני	
22	מביא אתכם שמה	אשר אני	
23	משלח מפניכם	אשר אני	
24a	אתננה לכם לרשת אתה	ואני	7 th
24b	” אלהיכם	אני	
26	”	אני	

In this structure the statement “I shall give it to you to inherit it” is again in the *seventh* place. In his redaction-critical study, Sun attributes the verses of these two structures to several redactional layers.³³ Whatever the alleged or actual prehistory of the respective subunits may have been, it is the undeniable fact that in *two* structures the *seventh* position is found in vs. 24, “**I shall give** it to you to inherit.”

In view of the fact that in each of the nine cases the pronoun refers to the Lord, it can by no means be overemphasized that each and every occurrence of this pronoun in Leviticus has been put in the mouth of YHWH. Any theology written on Leviticus should take this “minor detail” into consideration, a detail which seemingly substantiates the hypothesis that the whole of Leviticus has been deliberately (?) composed as DS.

The special emphasis put on the giving of the land in the above structures—in both cases based on rather common words—probably testifies to the author’s intention. The extant text has been composed in such a way that its theological message is enhanced by the literary form. There can be hardly any doubt that the following structure should be assessed in the very same way.

³² McEvenue, 78, calls attention to the artistic device of “structuring through stressed pronouns” in Gen 6 and Gen 17, a unit which “begins with the stressed pronoun *’ani*” (167).

³³ According to Sun, 577, there are seven redactional layers in Lev 21 of which vs. 15 belongs to the first, vss. 7, 22-24 + 8, 26 to the fifth, and vss. 2-5 + 6 to the sixth.

The Verb היה in Lev 22

In Lev 22, a significant *seven-part* structure is based on the *Allerwelts-word*³⁴ (i.e., a very common word) היה “be” (3548 / 146), and this outline possibly points to an inextricable linking of the three DS (vss.1-16; 17-25; 26-33).³⁵ Whereas the distribution of the verb to each of the three different DS creates a 2/3/2 pattern, the climax is to be seen in the *seventh* position with its mention of the Exodus, “who has brought you out of Egypt to be [להיות] your God” (NIV). Possibly the even distribution of the verb to the three DS enhances both numerical perfection and theological profundity.³⁶

12	לאיש זר	תהיה	ובת כהן כי
13	אלמנה	תהיה	ובת כהן כי
20	לכם	יהיה	כל אשר בו מום לא תקריבו כי לא לרצון
21b α	לרצון	יהיה	תמים
21b β	בו	יהיה	כל מום לא
27	שבעת ימים תחת אמו	והיה	שור או כשב או עז כי יולד
33	לכם לאלהים	להיות	המוציא אתכם מארץ מצרים 7 th

There is no question that as far as their content and even terminology are concerned vss. 12-13 are closely connected. In vss. 18b-20 and 21-24 instructions are given regarding animals for the burnt and fellowship offerings. The twofold mention of מום “blemish” in vs. 20 and vs. 21b β enclose vs. 21b α “it must be perfect to be acceptable” (Wenham). The apparent absence of any interrelation between vss. 27 and 33 in no way detracts from the proposed structure of Lev 22, a pattern created by the *sevenfold* occurrence of the verb “be” culminating in its mention of the Exodus.³⁷

³⁴ This term is used by Bartelmus in the title of his study on the verb היה.

³⁵ In contrast to the literary integrity proposed here, Elliger, 279, considers 22:1-16 to have originated from one hand except vs. 8, and the second and third DS he attributes to three different layers (295). Sun, 304-354, proposes three redactional strata for the first DS, five for the second, and two for the third.

In Lev 22 אכל “eat” occurs *fourteen* times in the first and last DS (22:4, 6, 7, 8, 10², 11², 12, 13², 14, 16 // 22:30).

³⁶ Cf. Rendtorff, *Bundesformel*, 25.

³⁷ With regard to vs. 33 Gerstenberger, 332, notes: “The theological rationale in v. 33, like Lev. 19:36, refers back to the deliverance from Egypt. Although this reference back to the Exodus events occurs only sporadically in the book of Leviticus, it is always mentioned with great emphasis. . . . This means that some of the tradents in the ‘priestly’ circle took very seriously the coupling of the cultic and social regulations with the Exodus events, though this no doubt cannot be asserted for the entire scope of ritual legislation.”

Besides two structures in Lev 11 and one in Lev 19, this turns out to be the fourth time that common words have been brought into play to “proclaim” the profound message of the liberating Exodus events. In Lev 22 this proclamation is immediately preceded by the call to keep and do the Lord’s commandments, not to desecrate his holy name, and the call for sanctification. The ultimate aim of the Exodus is, of course, “to be your God.” By means of the common verb “be” a cluster of central theological statements³⁸ has been intimately connected with what precedes.³⁹

The Noun חג and the Verb חגג in Lev 23

In the five distinct DS of Lev 23 (vss. 1-8; 9-22; 23-25; 26-32; 33-44) the two phrases חג המצות “Feast of Unleavened Bread” (vs. 6) and חג הסוכות “Feast of Tabernacles” (vs. 34) in the first and last DS respectively bracket the three middle DS. In vss. 39-44 which are said to be a supplement,⁴⁰ the noun חג “feast” (62 / 4), designated A, and the verb חגג “keep a feast” (16 / 3), designated B, alternate, thus creating a chiasmic structure.

³⁸ Cf. *ibid.*, 132; 280-281; 332.

³⁹ In the second part of the first DS (Lev 22:1-16), a chiasmic structure, based on the noun זר “stranger” (71 / 4), further testifies to the artistic arrangement of this chapter.

10	קדש	לא יאכל	וכל זר
12		הוא בתרומת הקדשים לא תאכל	זר
13	בו	לא יאכל	וכל זר

The inclusion created by means of the phrase “no outsider may eat of holy things/it” encloses the statement that “the daughter of a priest who marries an outsider may not eat of the contributed holy things” (Wenham). Paran, 155, points to the *sevenfold* usage of the root אכל in 22:10-13, three of which are affirmative (vss. 11², 13a) and another four prohibitive (vss. 10², 12, 13b), a pattern in which the phrase זר וכל זר (vss. 10a, 13b) serves as *inclusio*. In view of these two probably deliberate designs, the contention of Sun, 324, that “the unit vv. 10-13 betrays its heterogeneity by the variation in construing the verb אכל” seems rather doubtful, especially in view of his avowal that “its literary critical stratification cannot, however, be recovered.”

⁴⁰ E.g., Elliger, 305-306. Hartley, 372, hypothesizes that “this section has the earmarks of a later addition. First, it comes after the subscription to the ancient calendar (vv 37-38). Second, it begins with a detailed calendrical fixation (v 39) so similar to the one in v 35 that it might be considered redundant unless it had an independent existence.”

6	A	<u>ליי</u>	תג המצות	הזה	ובחמשה עשר יום לחדש
34	A	<u>ליי</u>	תג הסכות שבעת ימים	הזה	בחמשה עשר יום לחדש השביעי הזה
39aα	B		תחגור		
39aβ	A	<u>יי</u>	תג	את	
41a	B	אתו	ותחגתם		
41a	A	<u>ליי</u>	תג		
41b	B		תחגור אתו	בחדש השביעי	

Considering this *three* (“keep a feast”) plus *four* (“feast”) structure may serve as a first hint of the artistic arrangement of Lev 23 and its distinct parts. The use of the noun in vss. 6 and 34 bracket, as it were, the first section of Lev 23. The second discourse on the Feast of Tabernacles (vss. 39-43) has obviously been structured by the alternation of verb and noun. No matter whether this seven-part design is due to the author or a later redactor, in the extant text the chapter on the Israelite weekly and yearly feasts clearly has been arranged by means of the noun “feast” and the verb “to keep a feast,” a fact which cannot be denied.

Chiastic Structures

This subunit is devoted to the search for chiastic structures. As has been shown in the investigation of Lev 11, chiastic structures impart literary integrity and, at times, enhance the theological message. Besides it should be noticed that even several of the above outlines based on the number *seven* have in part been structured chiastically.

The Noun נפש in Lev 4-5

In his Leviticus commentary, Milgrom basically attributes the whole of Lev 4-5 to P.⁴¹ The pericope consisting of three DS of different

⁴¹ Milgrom, *Leviticus*, 63. On the other hand he appraises Lev 5:1-13, “the graduated purification offering [which] . . . had no single originator, nor did it need one. It was the logical and irrevocable terminus for the monotheistic process, and it became oral tradition at an early age” (318). A. Schenker, “Der Unterschied zwischen Sündopfer *chattat* und Schuldopfer *ascham* im Licht von Lev 5,17-19 und 5,1-6,” in *Pentateuchal and Deuteronomistic Studies: Papers Read at the XXXth IOSOT Congress, Leuven 1989*, ed. C. Breckelmans and J. Lust (Louvain: Leuven University Press, 1990), 121, remarks: “Lv 4 und 5 bilden ein kohärentes Ganzes.” Schenker continues, however, by stating (123): “Mit der Freilegung dieses Systems soll nicht die Entwicklung der priesterschriftlichen liturgischen Texte geleugnet werden, z.B. die spätere Perikope der Verfehlung des Hohepriesters in Lv 4.” Noth, *Leviticus*, 36,

lengths (4:1-5:13; 5:14-19; 5:20-26) seems to have been arranged by means of the quite common noun **נפש** "person" (753 / 60) in conjunction with the particles **אם** "if" and **או** "or." While the basic outline of the following table appears in standard font script, the subunits have been printed in smaller script. Since all occurrences of **אם** and **או** in the subunits have been listed, the structuring function of **נפש** (A), **ואם נפש** (B), and **או נפש** (C) cannot be overlooked. With regard to Lev 4, Milgrom contends that the introductory **אשר** "when" in vs. 22 has been used deliberately since "it marks the midpoint and central case in this chapter."⁴² If **כי** "when" in 4:1 is interpreted as heading, the five instances in this chapter are introduced by **אם** (vs. 3), **אם** (vs. 13), **כי** (vs. 22), **אם** (vs. 27), **אם** (vs. 32).

Although this claim seems to be corroborated, because the root **ידע** "know" is present in 4:14, 23, 28 (the second, third, and fourth cases) but absent from the first (4:3-12) and fifth (5:32-35), it is debatable whether in view of the overall structure of Lev 4-5, **אם** (ו) in 4:3, 13, 32 has the same structural-syntactical function as **ואם נפש** in 4:27.⁴³ In case we accept 5:1 "if a person [**ונפש כי**] sins" as an integral part of a chiasmic structure, it need no longer be considered a crux,⁴⁴ an "originally. . . independent law"⁴⁵:

4:2	A	נפש כי תחטא בשגגה מכל מצות יי אם הכהן המשיח ... 4:3
		14) ונודעה (14) ... ואם כל עדת ישראל ישגו ... 4:13
		23) או הודע אליו (23) ... אשר נשיא יחטא ... 4:22
27	B	ואם נפש אחת תחטא בשגגה מעם הארץ ... 28) או הודע אליו (28) ... ואם כבש יביא ... 4:32
5:1	A	ונפש כי תחטא ושמעה קול או... או ידע אם לא יגיד
2	C	או נפש אשר תגע בכל דבר טמא או...או...או... (3) או...והוא ידע ואשם
4		או נפש כי תשבע לבטא בשפתים להרע או...והוא ידע ואשם 5:5 והיה כי יאשם ... (6) והביא ... כשבה או שעירת עזים ... 5:7 ואם לא תגיע ידו די שח ... 5:11 ואם לא תשיג ידו לשתי תרים או לשני בני יונה ...
15	A	נפש כי תמעל מעל וחטאה בשגגה

maintains, that "their lack of unity makes closer dating impossible; one can only attempt a relative chronology, that is, distinguish between 'older, more recent, and most recent material'."

⁴² Milgrom, *Leviticus*, 246.

⁴³ Ibid., 308.

⁴⁴ Ibid., 314. Because vs. 1 "does not follow the structure of the subsequent cases (vv 2-4)" and the missing **אשם**, that is to say, no subsequent feeling of guilt, Milgrom considers it to be an originally independent law (315).

⁴⁵ Ibid., 315.

- 17 B ואם נפש כי תחטא ועשתה...מצות יי ... ולא ידע ואשם
 ... והוא לא ידע ... 5:18
 21 A נפש כי תחטא ומעלה מעל ביי

In looking at the *content* of vss. 1-4 the logic of the present text cannot be denied. Whereas vs. 1 speaks of the sense of hearing “if a person [נפש] sins in that he hears . . .” (Hartley), vss. 2-3 “or if a person [אִי] touches anything unclean . . . or if he touches any human uncleanness” (Hartley) are concerned with the sense of touch, and vs. 4 “or if a person [אִי נפש] swears rashly” (Hartley) addresses human speech. The distribution of these verbs in Lev 4-5 is of interest: שמע “hear” (5:1); נגע “touch” (5:2, 3, 7); שבע “swear” (5:4, 22, 24).

Since this study is only searching for structures by scrutinizing the *form* of the extant text of Leviticus, the content, the theology, the conceptual interrelation, and in this case the possible overlapping of the sin offering (Lev 4), the “graduated purification offering”⁴⁷ (5:1-13) and the guilt offering (5:14-26) are not of immediate concern. The eight occurrences of the noun נפש “person” seem to function as a structural outline in Lev 4-5, thus creating an identifiable cohesive pericope which consists of three DS.

The Verb קטר in Lev 6-7

The verb קטר “turn into smoke” (116 / 33), present seventeen times in Lev 1-5, is used much more sparingly in chaps. 6-7 but at the same time quite creatively. In Lev 4 where the five different cases for a sin offering are described, each time the “turning into smoke” of the fat of the sacrificed animal is mentioned. Therefore it is somewhat surprising that in the context of the sin offering the verb is not used even once. In the passage pertaining to the burnt offering, Lev 6:1-6, the burning of the fat of the fellowship offering is surprisingly mentioned in vs. 5.⁴⁸ It is of interest that the only Hophal form (B) of the verb (6:15) is on either side enveloped by two Hiphil forms (A); besides, the first and last members in this structure concern the fat of the fellowship offering (C):

⁴⁷ Milgrom, *Leviticus*, 307. Rendtorff, *Leviticus*, 188, remarks that “auf die schwierigen Fragen der Abgrenzung zwischen Kap. 4 und 5 . . . hat JMilgrom einige neue Antworten gegeben.”

⁴⁸ Rendtorff, *Leviticus*, 238, understands this reference as “ein weiterer Rückbezug auf die vorhergehenden Kapitel,” giving expression to the close relationship of the ritual of the burnt-offering and the fellowship offering. Milgrom, *Leviticus*, 388, assumes “that private well-being offerings would unfailingly be offered each morning.”

6:5	AC	עליה חלבי השלמים	והקטיר	fellowship offering
8	A	המזבח	והקטיר	grain offering
15	B		כליל תקטר	high priest's grain o.
7:5	A	המזבחה אתם הכהן	והקטיר	reparation offering
31	AC	הכהן את החלב המזבחה	והקטיר	fellowship offering

At this point it must be emphasized that in 7:11-21, the torah of the fellowship offering, the חלב "fat" is not mentioned at all, although in Lev 3 and in the following chapters reference is made repeatedly to the "fat" of the fellowship offering. The author of Lev 6:1-7:38 refers to the "fat" first in 7:23. Suffice it to say that formally this verse belongs to a new DS, and not to the DS of 6:17-7:21. The basic outline of Lev 6:1-7:38 as presented in the extant text is seemingly of prime importance.

If we look at the texts of this list under the aspect of the *sanctity* of the sacrifice of which they are part, that is, where the root קדש "holy" is actually present, a meaningful structure can be established, a somewhat chiasitic outline which seems intentional. It must not be left unmentioned, however, that 6:5 is, of course, part of the burnt offering, but explicit reference is made to the turning into smoke of the fat of the fellowship offering:

6:5	fellowship offering	not present
8	grain offering	קדש
15	high priest's grain offering	not present
7:5	guilt offering	קדש
31	fellowship offering	not present

In the very center of the list the high priest's grain offering has been positioned, a passage which is said to have been added later.⁴⁹

The Verb שחט in Lev 14

In the two distinct DS of Lev 14 (vss. 1-32 and 33-57), which according to many a scholar are of different origins,⁵⁰ the distribution of the verb שחט "slaughter" (86 / 32), designated A, in conjunction with האחת (B), הצפור השחטה (C), and כבש (D), turns out to form the basis of a significant structure which encompasses the whole chapter.

The last two members of the structure, which are part of the second DS, seem to be out of order, but they have been placed logically, that is, in accordance with the actual procedure: first the bird has to be

⁴⁹ E.g., Elliger, 94; Milgrom, *Leviticus*, 396; Hartley, 94.

⁵⁰ E.g., Milgrom, *ibid.*, 886.

slaughtered and only afterwards can a finger be dipped into its blood. In addition to this, the term כלי חרש “earthen vessel” appears in this chapter only twice and the slaughtering of a bird in an “earthen vessel”⁵¹ (vss. 5 and 50) is attested only here in the Hebrew Bible. In addition, even the positioning of the imperfect verbal forms, caused, of course, by the respective syntactical context in vss. 13a β and 19 in relation to the *waw*-perfect in vss. 5, 13a α , 25, 50, and the passive participle in vss. 6 and 51, reveals some kind of deliberateness:

5	AB	את הצפור האחת אל <u>כלי חרש</u> על מים חיים	ושחט	
6	AC	על המים החיים	השחטה	בדם הצפור
13a α	AD		ושחט	את הכבש במקום
13a β	A	את החטאת ואת העלה	<u>ישחט</u>	אשר
19	A	העלה	<u>ישחט</u>	ואחר
25	AD	את כבש האשם	ושחט	
50	AB	את הצפור האחת אל <u>כלי חרש</u> על מים חיים	ושחט	
51	AC	ובמים החיים	השחטה	בדם הצפור

The description of the ritual slaughter of a bird at the beginning of the first and the end of the second DS encloses the slaughtering of three lambs, although the verb שחט is used four times. While in vs. 12 the first lamb is sacrificed as an אשם “guilt offering,” vs. 13a β makes reference only to the place of slaughter.⁵² The lamb mentioned in vs. 19 is a חטאת “sin offering,” whereas the one sacrificed in vs. 25, that is, on the eighth day, is again a guilt offering.

Two chiasitic structures present in the first DS of Lev 14 were first recognized by Lund.⁵³ If the suggested structure based on the verb “slaughter” proves to be true to the text, we may conclude: in contrast to the contended P and H origin, 14:1-32 and 33-57 have possibly been interlinked from the time of their conception.

The Noun בגר in Lev 16

Lev 16:2-34 as the central DS of Leviticus, preceded and followed by eighteen DS each, constitutes not only the keystone of the literary

⁵¹ Milgrom, *Leviticus*, 836, states that the MT’s אל “must be understood in its primary meaning, ‘into,’ thereby specifying that the blood of the slaughtered bird must be drained *into* the bowl” (his emphasis).

⁵² The unique expression במקום אשר ישחט את החטאת ואת העלה has probably been coined for aesthetic reasons in order, as Milgrom, *ibid.*, 852, observes, “to provide symmetry to the literary structure.” The chiasitic structure of vss. 11-20 is discussed by Milgrom, *ibid.*, 846-859.

⁵³ Milgrom, *ibid.*, 859-860, adopts and slightly alters the inverted patterning of 14:21-32 presented by Lund.

structure but "the climax of the sacrificial system."⁵⁴ The majority of scholars view the chapter as composite, though "no consensus has been achieved as to the analysis of the text."⁵⁵ The arguments in favor of literary heterogeneity are generally based on the unusual linguistic features, syntactical peculiarities,⁵⁶ "repetitions, unique usage of words, overlappings in the ritual order, gaps in details, parenthetical statements, and theological tensions."⁵⁷ In my understanding, the preconceived opinion of several redaction layers⁵⁸ may be an obstacle in our search for literary patterns which may indicate original literary cohesiveness. It ought to be kept in mind that next to the required sacrifices, described in vss. 3b and 5, the high priestly linen vestments—a detailed description of which is given in vs. 4—constitute another essential part, even an important prerequisite for the ritual of Yom Kippur. If one does not devalue vss. 29-34 from the very beginning as "appendix . . . tacked onto chap. 16,"⁵⁹ a possibly deliberate chiasmic design, based on the *sevenfold* repetition of the noun בגד "garment" (215 / 54), may be seen:

⁵⁴ Hartley, 224. Harrison, *Leviticus*, 14, calls Lev 16 the "pivot" of the book's two principal divisions. Rendtorff, *Einführung*, 155, remarks: "Alle Beseitigung von Unreinheit findet ihren Abschluß und Höhepunkt in der großen Sühneveranstaltung, in der zugleich das Heiligtum von der Verunreinigung durch alle nicht sühnbaren Vergehen gereinigt wird." Blenkinsopp, *Pentateuch*, 224, speaks of Lev 16 as "the centrally placed ritual for the Day of Atonement."

⁵⁵ Kiuchi, 78.

⁵⁶ K. Aartun, "Studien zum Gesetz über den grossen Versöhnungstag Lv 16 mit Varianten. Ein ritualgeschichtlicher Beitrag," *Studia Theologica* 34 (1980): 73-109, concludes his investigation by stating that "das Ritualgesetz in Lv 16 mit Varianten erst eine sekundäre Erscheinung darstellt. Zwei Riutale, welche—ihrem Typ nach—von Hause aus zur Ausführung in der Lage der tiefsten Not bestimmt wurden, sind in exilischer oder nachexilischer Zeit wegen der geänderten kultischen Aktualität mit einander kombiniert und z.T. bearbeitet worden" (103).

⁵⁷ Hartley, 230. On the other hand he sees "the possible presence of a chiasmic pattern" (232) based on the general content rather than on terminological parallels: A, narrative and introduction (vss. 1-2); B, calendrical agenda (vss. 3-10); C, liturgical regulations (vv 11-28); B', calendrical instructions (vss. 29-34a); A', compliance report (vs. 34b).

⁵⁸ Elliger, 200, presupposes what he calls Pg², an "erste Bearbeitung," and a "Schlußredaktion." "Man wird sich damit abfinden müssen, daß in Lv 16 von Pg¹ keine noch so dürftige Spur zu entdecken ist" (210). This hypothesis, however, contradicts Milgrom's interpretation, *Leviticus*, 1064-1065. He assigns vss. 2-28 to the basic Priestly text and ascribes vss. 2b β and 29-34a to the redactorial activity of H. Contrary to this, Knohl, "Priestly Torah," 87, attributes vss. 1-28 and 34a to "the original PT version of this passage," and only vss. 29-33 to the editors of the Holiness Code.

⁵⁹ Milgrom, *Leviticus*, 1064.

4	A	בגדי קדש הם
23	B	ובפשט את בגדי הבר
24	C	ולבש את בגדיו
26	C	והמשלח את השעיר לעזאזל יכבס בגדיו
28	C	והשרף אתם יכבס בגדיו
32bα	B	ולבש את בגדי הבר
32bβ	A	בגדי הקדש

This obvious outline may turn out to be a significant literary device in structuring the present text. The clear-cut *seven-part* outline,⁶⁰ and at the same time a *chiastically* composed structure encompassing the whole chapter, seems to weaken the hypothesis that “scribes collected and edited well-worn texts in order to preserve the traditions of this day in the Pentateuch.”⁶¹ If the unique construction based on the verb **בוא** “come,” by means of which vss. 2-28 have been creatively composed,⁶² is likewise taken into consideration at this point, it has to be admitted that in the extant text of Lev 16 the structural and theological function of the “gloss on the linen vestments”⁶³ (vs. 32b) is clear and carries conviction.⁶⁴

⁶⁰ Besides this seven-part structure it should not be overlooked that the noun **כפרה** “atonement cover” (NIV) appears *seven* times, and **חטאת** “sin offering” *fourteen* times (see appended concordance). The *sevenfold* occurrence of the verb **עשה** (vss. 9, 15², 16, 24, 29, 34) is of interest because the *seventh* is found in vs. 34b, the concluding phrase of the chapter: **ויעש כאשר צוה יי את משה** “and he did as the Lord commanded Moses.”

⁶¹ Hartley, 231.

⁶² See below.

⁶³ Milgrom, *Leviticus*, 1058. According to Janowski, 267-271, vss. 4, 23, and 24 belong to the “Grundschrift,” vss. 26, 28 to what he calls “Bearbeitungsschicht,” and vs. 32 to the “Schlußredaktion.” In his critique of the dissecting of Lev 16 to several distinct layers, Blum, *Studien*, 249-250, n. 117, emphasizes that any analysis of this complex chapter has to begin “bei dessen differenzierter, aber folgerichtiger Gesamtstruktur.”

⁶⁴ Rodriguez, “Leviticus,” 283, infers a chiastic structure for Lev 16:

“And Yahweh said to Moses”	
A Aaron should not go into the most holy place any time he wishes	16:2
B Aaron’s sacrificial victims and special vestment	16:3-4
C Sacrificial victims provided by the people	16:5
D Aaron’s bull, goat for Yahweh, goat for Azazel	16:6-10
E Aaron sacrifices his bull as a sin-offering	16:11-14
F Community’s sacrifice is offered as a sin-offering	16:15
G Make atonement	16:16-19
G’ Atonement is finished	16:20a
F’ Community’s goat for Azazel sent to the wilderness	16:20b-22
E’ Aaron’s closing activities	16:23-25
D’ Goat for Azazel, Aaron’s bull, goat for sin-offering	16:26-28
C’ People rest and humble themselves	16:29-31
B’ Anointed priest officiates wearing special garments	16:32-33
A’ Anointed priest makes atonement once a year	16:34
“As the Lord commanded Moses”	

The Noun מלאכה in Lev 23

In Lev 23 the noun מלאכה “work” (166 / 16) clearly interlinks the five DS (vss. 1-8; 9-22; 23-25; 26-32; 33-44) this chapter comprises. The literary artifice utilized in this outline consists of two easily recognizable stylistic devices. First, vss. 3aα-30 have been chiasmically arranged. This claim is corroborated by the consonantal congruence of תעשה “you shall do” (vs. 3aα: 2 sgl. m.) and תעשה “[any person who] does” (vs. 30: 3 sgl. f.), and the distribution of כל מלאכה “all work” and כל מלאכת עבדה “all servile work.” If we were to follow the widespread hypothesis that “finally the . . . and the law of the Sabbath were included at a now undeterminable time within this process of growth,”⁶⁵ this ingenious structure should be attributed to the final redactor(s) and/or editor(s):

3aα	A		מלאכה	ששת ימים תעשה
3aβ	A	לא תעשו	כל מלאכה	
7	B	עבדה לא תעשו	כל מלאכת	
8	B	עבדה לא תעשו	כל מלאכת	
21	B	עבדה לא תעשו	כל מלאכת	
25	B	עבדה לא תעשו	כל מלאכת	
28	A	לא תעשו	וכל מלאכה	
30	A		כל מלאכה	וכל הנפש אשר תעשה
31	A	לא תעשו	כל מלאכה	
35	B	עבדה לא תעשו	כל מלאכת	
36	B	עבדה לא תעשו	כל מלאכת	

At the same time the final redactor(s)/editor(s) would have to be accredited with the second artistic device. The conspicuous antithetic parallelism of the terms “all work” and “all servile work,” constitutes another literary device by means of which vss. 3-36 have been welded into a clear-cut compositional unity. At this point it must be admitted that two sections, vss. 9-14 and 39-44, stand outside this structure.

In Rodriguez's structure the introduction “and Yahweh said to Moses” and conclusion “as the Lord commanded Moses” function as *inclusio*. In comparing his outline with the chiasmic structure based on the noun “garment,” it has to be stated that vss. 24, 26, 28—mentioning בגד three times—do not figure. Second, it must be asked whether C C' and EE' really correspond to each other.

⁶⁵ Sun, 406; cf. Knohl, “Priestly Torah,” 72; Elliger, 310-311; Hartley, 372.

The Phrase יהיה לכם in Lev 23

The expression יהיה לכם “will be for you” in its relation to מקרא קדש “sacred assembly”(pl.: A; sgl.: B; מקרא קדש preceding: C; מקרא קדש following: D) constitutes another complex chiasitic structure knitting together Lev 23:4-37:⁶⁶

2 B	אשר תקראו אתם מקראי קדש	<u>מַעֲרִי יִי</u>
3 A	וביום השביעי שבת שבתון מקראי קדש	
4 A	מקראי קדש	<u>אלה מַעֲרֵי יִי</u>
7 BC	ביום הראשון מקראי קדש יהיה לכם	
8 B	ביום השביעי מקראי קדש	
21 BC	וקראתם בעצם היום הזה מקראי קדש יהיה לכם	
24 BD	בחדש...באחד לחדש יהיה לכם שבתון זכרון תרועה מקראי קדש	
27 BC	אך בעשר לחדש השביעי הזה יום הכפרים הוא מקראי קדש יהיה לכם	
35 B	ביום הראשון מקראי קדש	
36 BC	ביום השמיני מקראי קדש יהיה לכם	
37 A	אשר תקראו אתם מקראי קדש	<u>אלה מַעֲרֵי יִי</u>

A close look at vss. 2 and 4 in relation to vs. 37 indicates that the first two have been “combined” in the latter. Whereas in the previous structure the pericope on the Sabbath had been inseparably integrated, vss. 2-3 stand outside the present chiasitic structure, but the chiasitic arrangement of the following nine can hardly be contradicted. In taking vs. 4 as (second) title and vs. 37 as summary, the first and last festivals (Feast of Unleavened Bread and Feast of Booths respectively) are spoken of twice and the three middle ones but once.⁶⁷ The phrase יהיה לכם is present with the *first* member of the

⁶⁶ The spacing is to elucidate the different DS, vss. 1-8; 9-22; 23-25; 26-32; 33-44.

⁶⁷ Knohl's claim, “Priestly Torah,” 71, that the DS on Yom Kippur consists of several redactional layers is probably weakened by the structure brought to light by Paran, 170:

27aα A		אך בעשור לחדש השביעי הזה
27aβ B	ועיתם את נפשתיכם	יום הכפרים הוא ...
28 C		ובל מלאכה לא תעשו ...
29 D	מעמיה	כי כל הנפש אשר לא תענה ... ונכרתה
30 D'	מקרב עמה	... תעשה כל מלאכה...והאבדתי את הנפש ההוא
31 C'		כל מלאכה לא תעשו ...
32a B'	ועיתם את נפשתיכם	שבת שבתון הוא לכם
32b A'		בחשעה לחדש בערב מערב עד ע" חששתו שבתכם

Feast of Unleavened Bread and the *last* of the Feast of Tabernacles and, of course, appears in vss. 21 and 27. Although the alternation of the syntactical position of יהיה לכם is due to the immediate context, the artistic quality of this arrangement is most illuminating. In the very center of this outline the phrase זכרון תרועה “a memorial proclaimed with trumpet blasts” (Hartley) has been placed. In the following structure which is based on the term מקרא קדש in Num 28-29, a similar phrase יום תרועה יהיה לכם has been placed. At this point the conceptual, structural, and terminological similarity between Lev 23 and Num 28-29 is certainly noteworthy.

In view of the compositional congruence of Num 28-29 with Lev 23, there seems to be room for legitimate doubt as to Knohl's hypothesis that “Nu 28-29 is wholly PT, as opposed to Lev 23, which . . . is composed of elements of both HS and PT.”⁶⁸ Knohl's hypothesis is contradicted, however, by Milgrom who maintains that Num 28-29 “is probably an expansion of the calendar of Leviticus 23.”⁶⁹

28:18	כל מלאכת עבדה לא תעשו	מקרא קדש	ביום הראשון
25	כל מלאכת עבדה לא תעשו	יהיה לכם מקרא קדש	וביום השביעי
26	כל מלאכת עבדה לא תעשו	יהיה לכם מקרא קדש	וביום הבכורים ...
29:1	כל מלאכת עבדה לא תעשו	יהיה לכם מקרא קדש	באחד לחדש
7	לא תעשו כל מלאכה ...	יהיה לכם מקרא קדש	...
12	כל מלאכת עבדה לא תעשו	יהיה לכם מקרא קדש	יום לחדש השביעי ...
35	כל מלאכת עשדה לא תעשו	תהיה לכם עצרת	ביום השמיני

In the same way as in Lev 23, the *first* and *last* of the five festivals dealt with are referred to twice (28:18, 25 and 29:12, 35 respectively) and the central three are mentioned only once. In contrast to Lev 23, however, six occurrences of מקרא קדש are capped by a “synonym,” עצרת,⁷⁰ a term which is present as well in Lev 23:36. When this term

A and A' set the date of the Day of Atonement, B and B' underline the “quality” of the day and emphasize the “self-denial” (Milgrom), C and C' point out the prohibition of any work, and D and D' describe the dire consequences of lack of self-denial or performance of any work: being cut off from the people.

⁶⁸ Knohl, “Priestly Torah,” 67. Knohl's view concerning an “early” P and a “later” H is contradicted by B. A. Levine, *In the Presence of the Lord* (Leiden: E. J. Brill, 1974), 48, who maintains: “Verses 12-13, 18-20, and the postscript in 37b-38 are certainly original to the liturgical calendar of H, and were inserted so as to bring this earlier record into line with P's overall regimen of sacrificial requirements.”

⁶⁹ Milgrom, *Numbers*, xix.

⁷⁰ Whereas in Deut 16:8 עצרת denotes Passover—which is unique in the Hebrew Bible—in Lev 23:36; Num 29:35; Neh 8:18, and most likely in 2 Chr 7:9 it designates the Feast of Tabernacles.

is used in the Hebrew Bible to describe a specific festival, it denotes either the Feast of Unleavened Bread or the last day of the Feast of Tabernacles.

In briefly reviewing the last two outlines, I think that those scholars claiming the presence of major additions to an alleged ancient calendar are called upon to substantiate their hypothesis of gradual growth, basing their substantiation solely on the extant text and trying to show that the two structures are the logical result of the supposed growth process.

Excursus: Lev 24 in Its Present Position

Lev 24 which has “ostensibly . . . nothing to do with the festival calendar”⁷¹ of Lev 23 is said to have “anomalous features”⁷² within chaps. 17-26, and it is viewed as an alien element in its present literary context⁷³ lacking “the clear structural markers characteristic of many sections of Leviticus.”⁷⁴ In order to understand the significance of Lev 24 in its present position and to appreciate its clear-cut inherent structures this excursus has been intentionally inserted at this point, and all structures (even if they are not chiasmic) have been listed here.

With regard to the relation of Lev 24:1-9 to vss. 10-23 Ibn Ezra already maintained, followed by many modern commentators, that the two distinct parts lack any connection.⁷⁵ Concerning the gener-

⁷¹ Gerstenberger, 354.

⁷² Hartley, 396.

⁷³ V. Wagner, “Zur Existenz des sogenannten ‘Heiligkeitgesetzes’,” *ZAW* 86 (1974): 314, n. 29, for example, remarks: “Lev 24 1-9 ist aber deutlich ein Fremdkörper . . . der . . . hier nicht sinnvoll eingeordnet werden kann . . . Lev 24 10-23 dagegen ist hier wohl vollständig deplaciert.” C. Feucht, *Untersuchungen zum Heiligkeitgesetz* (Berlin: Evangelische Verlagsanstalt, 1964), 65, claims that Lev 24:10-23 “hängt in jedem Falle innerhalb des Hg in der Luft.” E. Otto, “Das ‘Heiligkeitgesetz’ Leviticus 17-26 in der Pentateuchredaktion,” in *Altes Testament Forschung und Wirkung: Festschrift für Henning Graf Reventlow*, ed. P. Mommer and W. Thiel (Frankfurt: P. Lang, 1994), 75, maintains: “Die Kapitel 17-26 bilden einen deutlich nach vorn und hinten abgegrenzten Textbereich innerhalb der Sinaiperikope . . . aus der nur 24 als größerer Zusatz herausfällt.”

⁷⁴ Wenham, *Leviticus*, 308.

⁷⁵ J. F. Shachter, *The Commentary of Abraham Ibn Ezra on the Pentateuch*, vol. 3, *Leviticus* (Hoboken, NJ: Ktav Publishing House, 1986), 142. Hartley, 396, remarks: “Another problematic issue is the lack of any connection between the two reports.” Whereas R. Kilian, *Literarkritische und Formgeschichtliche Untersuchung des Heiligkeitgesetzes*, BBB 19 (Bonn: P. Hanstein, 1963), 121, differentiates six redactional layers: (1) vss. 18b, 20a; (2) vs. 18a; (3) vss. 17, 19, 20b, 21; (4) vss. 22, 16a α and 16b; (5) vss. 10-14,

ally prevailing notion that the chapter is out of place in its present position, the question may be asked: Is there any place in Leviticus more fitting than the present one? If one takes the content carefully into consideration we can only conclude that the present position is the most appropriate and probably the only possible place in Leviticus, to be more precise because of the following reasons.

In Lev 19:3, 30 the noun שבת "Sabbath" is mentioned for the second time in Leviticus (cf. 16:31). In each of the five DS of Lev 23 and in the single DS of Lev 25-26 the noun "Sabbath" appears several times, hence the notion of שבת "Sabbath" establishes an important link between Lev 24 and what precedes and follows.⁷⁶ Lev 24:5-9 provides the only case of a ritual to be performed Sabbath by Sabbath, the changing of the bread of the presence which takes place

23, 15a and 15b and probably as well 16aβ; (6) vss. 1-9, Elliger, proposes but *two* layers for both vss. 10-23 (330-333) and vss. 1-9 (324-327). In contrast to the aforementioned Sun, 417-418, postulates a three-part composition history for vss. 1-9: (1) the originally independent kernel of the unit, vss. 2-3, were expanded by vs. 4; (2) later on vss. 5-7 (9) were added, "though it can no longer be determined when vv. 8-9 were added relative to the addition of vv. 5-7 (9) to vv. 2-3 (4). Vv. 8-9 represent secondary accretion, probably in two stages, as the specific mention of אהרן וכלבניו suggests" (418); (3) the speech report formula is said to have been added and a two-part composition history of vss. 10-23 is postulated (438). The narrative "contained in vv. 10-16 + 23 to which was added the concentric bloc of laws vv. 17-21 and the *Wiederaufnahme* in v. 22. Both units are literarily homogeneous and do not reflect literary growth (save 16aβb)." Otto, "Heiligkeitsgesetz," 79, hypothesizes that a "spätpentateuchischer Ergänzer" took a last step in inserting Lev 24. Wenham, *Leviticus*, 308-309, states that the only reason commentators "can find for the present position of the story of the blasphemer . . . is that it took place soon after Moses had been given the instructions about the lampstand and the bread of the Presence. . . . If this explanation is correct, it underlines that Leviticus is essentially a narrative work. . . . The laws were given at specific times and places to meet particular situations."

⁷⁶ Otto, "Heiligkeitsgesetz," 77, emphasizes: "Der zweite Teil des HG in 23-25 ist durch das in 23, 3 als Hauptgebot für diesen Teil voranstehende Sabbatgebot strukturiert. Alle folgenden Gebote stehen in Beziehung zu diesem Gebot. Im Festkalender in 23, 4-38 (39-44) ist die Passaordnung durch die siebentägige Dauer und die Festversammlung am siebenten Tag mit dem Sabbatgebot verknüpft. Das gilt auch für das Gesetz der Erstlingsgabe, das durch die Darbringung am Tage nach dem Sabbat, für die Wochenfestordnung, die durch die Wochenzählung, für die Ordnung des Laubhüttenfestes, die durch die siebentägige Dauer mit Festversammlung am ersten und achten Tag mit dem Sabbatgebot verbunden sind, sowie alle Festbestimmungen, die zu dem Ruhetagsgebot in Beziehung gesetzt werden, das auch die Ordnung für den 1.7. und den Versöhnungstag am 10.7. mit dem Sabbatgebot verknüpft. In der Sabbat- und Jobeljahrgesetzgebung wird der Rhythmus der Woche zu dem der Jahre erweitert, zu einem Ruhe und Erlaßjahr, dem die Rückkauf- und Auslösebestimmungen zugeordnet sind."

every seventh day, a rite which according to 24:8 is called תמיר. R. E. Gane notes that in contrast to Sumerian, Egyptian, Hittite, and Babylonian “daily placing of bread on the tables or stands before various deities,”⁷⁷ the

changing of the bread on the Sabbath is crucial for the meaning of the bread, not only because the weekly rather than daily performance of the ritual shows a distancing from anthropomorphism, but because there is a positive link with the Sabbath, which carries theological freight of its own—especially the idea of creation.⁷⁸

Once we have recognized the notion of the “Sabbath” to be an important thread running through Lev 23-26 one must admit that this keyword—occurring twice in 24:5-9—may have prompted the ancient author to place this pericope here. Therefore it seems doubtful to aver that Lev 24 is “arbitrarily dropped in between chaps. 23 and 25.”⁷⁹ On the contrary, because of the Sabbath in Lev 23 and 25-26 the present placement turns out to be the most appropriate one.

Besides, in Lev 23 it is stated that at each of the Israelite festivals the אשה ליי “the food gift to the Lord” is to be offered at Passover (vs. 8), Firstfruits (vs. 13), Weeks (vs. 18), Trumpets (vs. 25), Day of Atonement (vs. 27), and Tabernacles (vss. 36², 37). Surprisingly, this injunction is lacking in the context of the weekly Sabbath (vs. 3). The double mentioning of this term in the description of priestly ritual duties on the Sabbath in 24:7, 9 could possibly be understood as a conscious terminological link to complement and carefully complete the series of אשה ליי “the food gift to the Lord.”

An additional argument in favor of the present position as being the only proper place in Leviticus is provided by Gane, who calls attention to the ascending progression of holiness in Lev 19 to 24, a profound progression of holiness which corresponds to the “proximity to the deity: laity > priests; sacrifices in the court > oil and bread in the outer apartment of the tent > the Name of YHWH who resides above the ark in the inner apartment.”⁸⁰

⁷⁷ R. E. Gane, “Bread of the Presence’ and Creator-in-Residence,” *VT* 42 (1992): 190.

⁷⁸ *Ibid.*, 199.

⁷⁹ Hartley, 396.

⁸⁰ Gane, “Bread,” 192, n. 41: “Note the order of holy objects within Lev. xix-xxiv: persons (including laity: xix-xx; priests: xxi-xxii 16), sacrifices offered at the outer altar (xxii 17-33), time (xxiii), the holy oil and bread presented inside the shrine (xxiv 1-9), and finally, the divine Name (xxiv 10-23).”

Maintaining that the introductory formula in 24:1 introduces only the speech in vss. 2-9 and that the compliance report in vs. 23 concerns vss. 10-22 alone, makes Hartley state that “another problematic issue is the lack of any connection between the two reports.”⁸¹ Whereas his observation as to the structural function of vss. 1 and 23 seems correct, it may be a mistake to overlook the structuring function of vs. 13, “and the Lord spoke to Moses:”⁸² which introduces the *second* DS in Lev 24. It should be noticed that the story of the blasphemer begins in vs. 10, whereas the second DS does not commence before vs. 13. In looking at this outline from a structural angle we perceive that formally vss. 10-12 are part of the first DS, although they constitute an integral part of the second DS.

In the first DS the semantic and structural links between vss. 2-4 and 5-9 are quite obvious. לקח “take” (vss. 2, 5): in both of these short passages beginning with the verb “take,” the Israelites and Aaron are commanded to take the respective materials, oil and fine flour. זך “pounded” (vss. 2, 7), תמיד “perpetually” (vss. 2, 3, 4, 8), ערך “arrange” (vss. 3, 4, 8), לפני יי “before the Lord” (vss. 3, 4, 6, 8), חקת עולם / חק עולם “perpetual decree” (vss. 3 and 9 respectively), and טהר “pure” (vss. 4, 6) provide further evidence of the interrelatedness of vss. 2-4 and 5-9.⁸³ A similar device has been used in linking/patterning vss. 10-23 where the verb יצא “go, come out” creates such a link.:

10	בן אשה ירשאלית ... בחוץ בני ישראל	ויצא
14	אל מחוץ למחנה	הוצא
23	אל מחוץ למחנה	וירציאו

Furthermore, the unique expression ⁸⁴ מחוץ לפרכת העדות “outside the veil of the Testimony” in vs. 3, appearing only once in the Hebrew Bible, may very well have been conceived as a conscious semantic link to מחוץ למחנה “outside the camp” in vss. 14 and 23.

In this excursus the attempt has been made to refute the widespread hypothesis that Lev 24 is out of place in its present context. In concluding I hypothesize that in the text before us the present position of Lev 24 is the most appropriate and therefore the only accept-

⁸¹ Ibid.

⁸² The colon indicates the presence of לאמר.

⁸³ E.g., Wenham, *Leviticus*, 309.

⁸⁴ Cf. Exod 26:35; 40:22: מחוץ לפרכת אשר על העדות “outside the curtain that is in front of the Testimony” (NIV).

able one. If this hypothesis is true to the extant text, we may address the second assertion, that is, the alleged “lack of any connection between the two reports.”⁸⁵ Both of the following structures, based on the verbs **נקב** and **קלל**, commonly rendered as “curse,” and the noun **בן** “son” seemingly support the literary homogeneity of Lev 24.

The Verbs **נקב** and **קלל** in Lev 24

The two verbs **נקב** “curse” (19 / 3) and **קלל** “curse” (79 / 7), designated A and B respectively, clearly form a *seven-part* antithetic structure thus interlinking vss. 10-23:⁸⁶

11a	A		ויקב ... את השם
11a	B		<u>ויקלל</u>
14	B	אל מחוץ למחנה	הוצא את <u>המקלל</u>
15	B		איש איש כי <u>יקלל</u>
16a	A	שם יי מות יומת	ונקב
16b	A	שם יומת	כגר כאזרח בנקבו
23	B	אל מחוץ למחנה	<u>ויוציאו את המקלל</u>

If the proposed pattern proves to be true, J. B. Gabel and C. B. Wheeler’s assertion that **ויקב** “and he cursed” in vs. 11a and vs. 16 carry “the marks of redactional activity”⁸⁷ and therefore “do not fit their context”⁸⁸ may be called into question.

⁸⁵ Hartley, 396.

⁸⁶ According to L. Koehler and W. Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament* III (Leiden: Brill, 1983), 679, **ויקב** derives from the root **נקב**. Its third meaning is given as “bezeichnen, auszeichnen . . . b) ungünstig: auszeichnen durch magische Durchbohrung . . . lästern.”

Paran, 171, views vss. 14-23 as a chiastic structure in which ancient legal material has been joined with later narrative material:

14	A	הוצא את המקלל אל מחוץ למחנה ... ורגמו אתו כל העדה
16b	B	... כגר כאזרח בנקבו שם יומת
17	C	ואיש כי יכה כל נפש אדם מות יומת
18	D	ומכה נפש בהמה ישלמנה ...
19	E	ואיש כי יתן מום בעמיתו כאשר עשה כן יעשה לו
20a		שבר תחת שבר עין תחת עין שן תחת שן
20b	E'	כאשר יתן מום באדם כן ינתן בו
21a	D'	ומכה בהמה ישלמנה
21b	C'	ומכה אדם יומת
22	B'	משפט אחד ... כגר כאזרח יהיה ...
23	A'	ויוציאו את המקלל אל מחוץ למחנה וירגמו אתו אבן ...

⁸⁷ J. B. Gabel and C. B. Wheeler, “The Redactor’s Hand in the Blasphemy Pericope of Leviticus XXIV,” *VT* 30 (1980): 227.

⁸⁸ *Ibid.*, 229.

The Noun בן in Lev 24 and 27

Although Lev 24:10-23 is said to deviate “from the overall contextual framework,”⁸⁹ the clear chiasitic composition based on the alternation of the singular (B) and plural (A) of the common noun בן “son” (4891 / 154) can hardly be contradicted. This pattern intricately interlinks the distinct parts: vss. 2-4 regulations regarding the oil for the lampstand, vss. 5-9 instructions concerning the bread for the Table of Presence, and vss. 10-23, the story of the blasphemer:

2	A	ישראל	בני	
8	A	ישראל	בני	
9	A		לאהרן ולבניו	
10a	B	אשה ישראלית	בן	
10a	B	איש מצרי	בן	והוא
10a	A	ישראל	בני	
10b	B	הישראלית ואיש ישראלי	בן	
11	B	האשה הישראלית	בן	
15	A	ישראל	בני	
23a	A	ישראל	בני	
23b	A	ישראל	ובני	

The text is striking because of the repeated references to the son of Israelite/Egyptian and Israelite/Israelite parents. While the chiasitic composition by means of which the whole chapter is encompassed cannot be contradicted, those scholars who maintain the composite nature of Lev 24 have to provide an explanation for this pattern.

In the same way as the two DS of Lev 24 have been structured, the DS in Lev 27 has been outlined by the interplay of plural/singular of בן “son.” While the probably purposeful positioning of two בן-structures before/after the penultimate DS in Leviticus may testify to literary artistry, it must not go unmentioned that in Lev 25-26 the noun “son” is present ten times as plural and once as singular.⁹⁰ The singular “chances” to be the *seventh* occurrence making mention of בן דוד “the son of his uncle,” a form which can be found only here in the Pentateuch.

In Lev 27 even the prepositions אל “to,” מן “from,” and עד “unto”—in relation to the noun “son”—have been chiasitically arranged:

⁸⁹ Gerstenberger, 360.

⁹⁰ Lev 25:2, 33, 41, 45, 46², 49 (7th), 54, 55; 26:29; 46.

2	A	<u>אל</u>	<u>בני ישראל</u>
3aβ	Ba	<u>מִבֵּן</u>	עֲשִׂירִים שָׁנָה
3aγ	Bb	וְעַד בֶּן	שְׁשִׁים שָׁנָה
5aα	Ba	<u>מִבֵּן</u>	חֲמֵשׁ שָׁנִים
5aβ	Bb	וְעַד בֶּן	עֲשִׂירִים שָׁנָה
6aα	Ba	<u>מִבֵּן</u>	חֹדֶשׁ
6aβ	Bb	וְעַד בֶּן	חֲמֵשׁ שָׁנִים
7	Ba	<u>מִבֵּן</u>	שְׁשִׁים שָׁנָה
34	A	<u>אל</u>	<u>בני ישראל</u>

The structuring function of the common noun “son” both in Lev 24 with its “anomalous features”⁹¹ and in chap. 27, a chapter which is purportedly “puzzling”⁹² because of its appended position,⁹³ and in Lev 26-27 definitely demands some explanation. In the scholarly debate regarding the position and structure of these “misplaced” and “appended” chapters, convincing evidence should be furnished, evidence based solely on the extant text, that these unique outlines—within the respective DS and in their interrelationship—evolved within the course of redactional reworking.

The Phrase ארץ מצרים in Lev 25-26

The distribution of the term ארץ מצרים “land of Egypt” seemingly functions as a purposefully applied pattern interlinking Lev 25 and 26. In concluding his compositional history, Sun states that “the debate concerning the compositional history of Lev 25-26 cannot be considered to be settled.”⁹⁴ In spite of the fact that the phrase “land of Egypt” appears first only in 25:38, the following table may be conducive to settle the question of the heterogeneity/homogeneity of the second-from-last DS in Leviticus. Whereas 25:38 and 26:45 men-

⁹¹ Hartley, 396.

⁹² Ibid., 479: “The location of this speech on vows is puzzling.”

⁹³ E.g., Elliger, 385; Noth, *Leviticus*, 203; Levine, *Leviticus*, xvi. Smith, 30, correctly criticizes this hypothesis and comments that “Leviticus 27 is anything but an afterthought.”

⁹⁴ Sun, 548. In his investigation (548-558) he comes to the conviction that three different hands were involved in the composition of the extant text. Whereas 25:38, 42, 55; 26:13 are attributed to the second stage, he states with regard to 26:45: “Lev 26:40-45 (and Lev 26:1-2 probably) are added to the text after the main redactional activity. . . . It is not possible to determine the chronology of these pieces relative to each other; all that can be said with certainty is that they represent tertiary redaction” (559). In contrast to this, Elliger (348/371 respectively) assigns 25:38, 55; 26:13 to Ph¹; 25:42 (342) and 26:45 (372) are ascribed to Ph².

tion the aim of the Exodus, “to be your/their God,” the middle three seem to emphasize the notion of “servitude”: the Lord claims Israel to be his servants because he is the one who liberated them from Egyptian bondage and he has therefore the legal right to call them *my servants* (25:42, 55).⁹⁵ In addition to the bracketing function of 25:38 and 26:45, their theological significance should not be underestimated:

25:38 A	הוצאתי אתכם מא"מ	לחת לכם את א"כ	כנען להיות לכם לאלהים
42 B	עבדי הם...הוצאתי אתם מא"מ		
55 B	עבדי הם...הוצאתי אותם מא"מ		
26:13 B	הוצאתי אתכם מא"מ	מהית להם עבדים	
45 A	הוצאתי אתם מא"מ	לעיני הגוים	להית להם לאלהים

As far as their content is concerned, both verses are *unique* to the Pentateuch. Whereas nowhere else in the Hebrew Bible have the Exodus, the *Landgabe*,⁹⁷ and part of the covenant-formula been juxtaposed as in 25:38,⁹⁸ it is only Ezekiel who mentions the Exodus from Egypt as having taken place “before the eyes of the nations” (26:45).⁹⁹

⁹⁵ The noun עבד “slave, servant” (799 / 9) appears exclusively in Lev 25-26, and the *seventh* time in 25:55 which is the central member of the above chiasmic outline: “because the Israelites are my servants.” Hartley, 442, notes: “That all Israelites are Yahweh’s servants is stressed by being stated in the expression of historical origin. . . . This special legislation has its foundation in Israel’s special saving history.” As to Lev 25:42, J. Joosten, “Le cadre conceptuel du Code de Sainteté,” *Revue d’Histoire et de Philosophie Religieuse* 75 (1995): 388, remarks: “Dans ce verset . . . l’Exode est conçu comme un changement de maître: les Israélites étaient esclaves des Égyptiens . . . mais YHWH, en les ‘faisant sortir’ d’Égypte, en a fait ses propres esclaves.”

⁹⁶ Blum, *Studien*, 259, emphasizes that Lev 26:13 “knüpft an eine Thematik von Kap. 25 (vgl. V.38.42.55) an.” Each of these verses forms an integral part of the chiasmic structure.

⁹⁷ With regard to the theological significance of the Lord’s giving the land of Canaan to Israel, Joosten, 394, states: “Nous sommes maintenant en mesure de saisir en quel sens l’Exode est combiné avec la promesse du pays. . . . Lors-qu’il s’est approprié les Israélites pour qu’ils le servent dans sa demeure terrestre, YHWH avait le projet d’installer ses serviteur sur une terre attenant au sanctuaire: c’est le pays de Canaan.”

⁹⁸ Within the context of the macrostructure based on the term ארץ מצרים, the structural significance of this verse may be even more momentous.

⁹⁹ Within the context of the macrostructure based on the noun גוי, the structural significance of this verse may even be more momentous.

The Verb געל in Lev 26

Several terms such as יובל “year of Jubilee,”¹⁰⁰ מוך “grow poor,”¹⁰¹ מכר “sell,”¹⁰² and מקנה “purchase”¹⁰³ occur only in Lev 25 and 27, whereas others can be found only in Lev 26, e.g., איב “enemy,”¹⁰⁴ זכר “remember,”¹⁰⁵ חרב “sword,”¹⁰⁶ יסר “to discipline,”¹⁰⁷ and קרי “contrariness.”¹⁰⁸ While the unique distribution of these words to the respective chapters may be deliberate—possibly indicating a close interrelationship between Lev 25-27—they seem to have no structuring function. An “ingenious and allusive”¹⁰⁹ play on words, however, a pun on the two assonant verbs גאל “redeem”¹¹⁰ (occurring only in Lev 25 and 27), “bracketing” in a way געל “loathe” (10 / 5) in Lev 26, possibly discloses some deliberate design on the part of the author.¹¹¹ The verb “loathe” in vss. 11, 15, 30, 43, 44 quite artistically interlinks the two distinct parts of this chapter, the so-called blessings and curses.¹¹² If one reduces the structure to the common

¹⁰⁰ 25:10, 11, 12, 13, 15, 28², 30, 31, 33, 40, 50, 52, 54; 27:17, 18², 21, 23, 24.

¹⁰¹ 25:25, 35, 39, 47;; 27:8.

¹⁰² 25:14, 15, 16, 23, 25, 27, 29, 34, 39, 42, 47, 48, 50; 27:20, 27, 28.

¹⁰³ 25:16², 51; 27:22.

¹⁰⁴ 26:7, 8, 16, 17, 25, 32, 34, 36, 37, 38, 39, 41, 44.

¹⁰⁵ 26:42³, 45.

¹⁰⁶ 26:6, 7, 8, 25, 33, 36, 37.

¹⁰⁷ 26:18, 23, 28.

¹⁰⁸ 26:21, 23, 24, 27, 28, 40, 41. The noun appears only seven times in the Hebrew Bible and there may be a deliberate design in distributing it with/without the preposition ב thus creating an antithetic structure:

21	קרי	ואם תלכו עמי			
23	קרי	והלכתם עמי			
24	בקרי		עמכם	אף אני	והלכתי
27	בקרי	והלכתם עמי			
28	קרי	בחמת	עמכם		והלכתי
40	בקרי	אשר הלכו עמי			
41	בקרי		עמם	אף אני	אלך עמם

¹⁰⁹ Alonso-Schökel, *Manual*, 29.

¹¹⁰ See the appended concordance for the thirty-one occurrences of the root גאל and its derivatives. Smith, 29, drawing attention to this as well, speaks of twenty-seven occurrences of the root גאל in these two chapters.

¹¹¹ Alonso-Schökel, *Manual*, 29, states: “Play on words exploits the polyvalence of meaning of one word, or the similarity of sound of various words. . . . It is probable that many plays on words in the OT escape us; perhaps those which are more ingenious and allusive.”

¹¹² In contrast to Deut 28 neither the verb ברך “bless” nor ארר “curse” appear even once in Lev 26. ברך “bless” is found twice in chap. 9:22, 23 and the noun ברכה “blessing” only once in Lev 25:21.

denominator of “not loathing/loathing” *plus* the respective subject and object, the following pattern comes to light:

11	A	YHWH	<u>not</u>	versus Israel
15	B	Israel		versus YHWH
30	C	YHWH		versus Israel
43	B	Israel		versus YHWH
44	A	YHWH	<u>not</u>	versus Israel

The following table illustrates that besides “loathe” there are other indications suggesting a conscientious composition.¹¹³ Paran has drawn attention to the carefully construed link connecting vss. 15 and 43 by means of the two nouns חַקְתִּי / מִשְׁפָּטִי and the verb מָאֵס, but he does not mention the terminological pattern interlinking vss. 11-44:¹¹⁴

11	A	אֲחֻכֶּם	נַפְשִׁי	תִּגְעַל	וְלֹא
15	B		נַפְשִׁיכֶם	תִּגְעַל	וְאִם אֶת מִשְׁפָּטִי
30	C	אֲחֻכֶּם	נַפְשִׁי	וְגַעַלָּהּ	
43	B		נַפְשָׁם	גַּעַלָּהּ	בְּמִשְׁפָּטִי מֵאִסּוּ וְאֵת חַקְתִּי
44	A			וְלֹא גַעַלְתִּים	

The circumlocution of the divine “I” by נַפְשִׁי can be found in the Torah in Lev 26:11, 30 only.¹¹⁵ In vs. 44 גַּעַלְתִּים, 1 sgl. perfect with 2 pl. suffix, obviously “replaces” נַפְשִׁי.

Numerological Structures

As has been explained in the introduction, in numerological structures it is the respective position of a word or phrase within a list which is significant. It is either the *seventh*¹¹⁶ or *twelfth* position which

¹¹³ Elliger, 360-363, postulating a five-stage compositional process, ascribes vss. 11, 15, 30b to his *Vorlage* and views vss. 43-44 “Zusatz.” Sun, 558-559, attributes these five verses to three different redactional layers and calls vss. 40-45 “clearly secondary” (554). Levine, *Leviticus*, 275-276, assigns vss. 11, 15, 30 to the “primary Epilogue” (vss 3-33a, 37b-38), vs. 44 to “the first ‘postcatastrophe’ addition” and vs. 43 “to later additions.” Hartley, 462, considers Lev 26 “the work of a creative author who drew on the received tradition that went back to Sinai.”

¹¹⁴ Paran, 108.

¹¹⁵ In the prophetic literature it is found more often: Isa 1:14; 42:1; Jer 5:9, 29; 6:8; 9:8; 12:7 15:1; 32:41; Ezek 23:18; Zech 11:8.

¹¹⁶ Cf. Paran, 198, who points out that in Lev 4:3-12, the sin offering of the high priest, the *sevenfold* sprinkling of the blood constitutes the *seventh* ritual act in a list of ten. He draws attention as well to the underlying structure of Lev 8:14-18, the

has been emphasized, or, in case there are two items, their equidistant position from beginning and end is significant. In quite a few instances both on the microstructural and macrostructural level, the *second* and *second-from-last* positions have been underscored.

The Phrase **אֲשֶׁה** (ריח ניחח) ליי in Lev 1-3

As stated above, Lev 1-3 is construed as a single DS consisting of three distinct parts: Lev 1 deals with the **עֹלָה** “burnt-offering,” chap. 2 with the **מִנְחָה** “grain offering,” and Lev 3 gives directions as to the proper procedure of the **זֶבַח הַשְּׁלָמִים** “fellowship offering.” The intrinsic unity of the three parts of this DS has already been pointed out above.

The literary cohesiveness of Lev 1-3 is seemingly further supported by the structure based on the noun **אֲשֶׁה** “(food) gift” (65 /42), rendered by Rendtorff as “*Gabe*,”¹¹⁷ closely interlinking the three distinct parts of this DS. Its close interrelation with the expression **רִיחַ נִיחַח** “pleasing aroma” becomes obvious in the table below.¹¹⁸ The fact that 23 percent of all the biblical occurrences of **אֲשֶׁה** are found in the first DS of Leviticus probably enhances the significance of the term in this pericope:

1:9	אֲשֶׁה רִיחַ נִיחַח ליי
13	אֲשֶׁה רִיחַ נִיחַח ליי
17	אֲשֶׁה רִיחַ נִיחַח ליי ¹¹⁹

offering of the bull as sin offering; in a list of *ten* distinct acts the pouring of the blood at the base of the altar has been put in the *seventh* slot (204).

¹¹⁷ Rendtorff, *Leviticus*, 65, remarks: “Man kann nach diesem Befund die Bedeutung des Wortes **אֲשֶׁה** umschreiben als ‘das, was von den Opfern Jhwh gegeben wird und darum ihm gehört’” (65). Milgrom, *Leviticus*, 161, translates the term as “food gift.”

¹¹⁸ Rendtorff, *Leviticus*, 67, calls attention to the following: “Man gewinnt den Eindruck, daß **אֲשֶׁה** und **רִיחַ נִיחַח** sich in ihrer Bedeutung weitgehend decken, so daß sie sowohl gemeinsam als auch einzeln gebraucht werden können, um das Gleiche auszudrücken. An den Rändern des jeweiligen Bedeutungsbereiches ergeben sich jedoch signifikante Abweichungen.”

¹¹⁹ Paran, 176-177, emphasizes the refrain-like repetition of the formula “a burnt offering, a gift of pleasing aroma to the Lord”:

9	עֹלָה אֲשֶׁה רִיחַ נִיחַח ליי
13	עֹלָה הוּא אֲשֶׁה רִיחַ נִיחַח ליי
17	עֹלָה הוּא אֲשֶׁה רִיחַ נִיחַח ליי

Milgrom, *Leviticus*, 166, maintains that vss. 14-17, the “pericope on birds must have been added subsequently.”

2:2	אשה ריח ניחח ליי	
3	קדש קדשים מאשי יי	
9	אשה ריח ניחח ליי	
10	קדש קדשים מאשי יי	
11	אשה ליי	
16	אשה ליי	
3:3	אשה ליי	
5	אשה ריח ניחח ליי	
9	אשה ליי	
11	לחם אשה ליי	
14	אשה ליי	
16	לחם אשה לריח ניחח כל חלב ליי	

Whereas many commentators consider Lev 3:16b-17 to be an addition,¹²⁰ the table shows that the phrase *אשה (ריח ניחח) ליי*¹²¹ “a food gift (of pleasing aroma) to the Lord” (Milgrom) occurs three times in Lev 1 and six times each in chaps. 2 and 3. In Lev 3:16 the term has been altered, *אשה לריח ניחח כל חלב ליי* “a food gift of pleasing aroma, all fat is the Lord’s,” thus having been integrated into the above presented outline based on *חלב* and *כל* in Lev 3.

Numerals in Lev 13-14

While there seems to be a general consensus among scholars with regard to the contextual cohesion of Lev 13-14 on the level of the extant text, the lack of unanimity as to the different redactional layers cannot be overlooked.¹²² In contrast to the notion of a “long, continuous editorial process,”¹²³ Wang claims a chiasmic structure concluding that Lev 13:1-14:57 “is thus a literary entity, skillfully created by the Priestly writer(s)”:¹²⁴

¹²⁰ E.g., Elliger, 51; Milgrom, *Leviticus*, 216; Hartley, 37.

¹²¹ The phrase *אשה לריח ניחח* in Lev 2:12 is not part of this structure because of its lacking any immediate connection with the term *אשה*.

¹²² E.g., Elliger, 159-180, maintains: “Am Anfang stehen mindestens zwei Gruppen von Niederschriften priesterlichen Wissens” (177), which within the course of the composition history underwent six redactional revisions. In contrast to this hypothesis Milgrom, *Leviticus*, 886, detects only three hands. The core of the unit consists of 13:1-46 and 14:1-32, a second hand is responsible for 13:47-59 (P₂), and because of “irreconcilable differences in style,” 14:33-53 and 14:54-57 are attributed to H.

¹²³ Hartley, 186. At the same time he continues by saying that “since this editorial process has not been uniform, it is impossible to uncover layers of editorial activity,” a statement which in my opinion considerably undermines the plausibility of the postulated editorial process.

¹²⁴ Wang, 159.

A צרעת of human skin (Lev. 13:1-46)

B צרעת of objects, that is, textiles and leather (Lev. 13:47-59)

C Purification of people healed from צרעת (Lev. 14:1-32)

B' צרעת of objects, that is, houses, and its cleansing (Lev. 14:33-53)

A' צרעת of human skins and objects: a summation (Lev. 14:54-57)¹²⁵

His hypothesis may be questioned for three reasons: First, because of the unequal length of the postulated parts A and A', that is, Lev 13:1-46 (forty-six verses) are to correspond with 14:54-57 (four verses); second, in BB' the cleansing of the house in 14:33-53 has no counterpart in 13:47-59; and third, Wang's chiasm is primarily based on *content* without being substantiated by terminological parallels. The lexicographic evidence, however, demonstrates linguistic links which may be interpreted as indications of original cohesiveness.

The extant text of Lev 13-14 (consisting of three distinct DS: 13:1-59; 14:1-32; 33-57) shows the highest frequency of the numbers שבע / שבעה "seven" and שביעי "seventh" in Leviticus. As can be gathered from the table below the distribution of the numerals may have a structuring function:

Leviticus 13

4	A	שבעת ימים	והסגיר הכהן את הנגע
5a	B	ביום השביעי	וראהו הכהן
5b	A	שבעת ימים שנית	והסגירו הכהן
6	B	ביום השביעי	וראה הכהן אתו
21	A	שבעת ימים	והסגירו הכהן
26	A	שבעת ימים	והסגירו הכהן
27	B	ביום השביעי	וראהו הכהן
31	A	שבעת ימים	והסגיר הכהן את נגע הנתק
32	B	ביום השביעי	וראה הכהן את הנגע
33	A	שבעת ימים שנית	והסגיר הכהן את הנתק
34	B	ביום השביעי	וראה הכהן את הנתק
50	A	שבעת ימים	והסגיר את הנגע
51	B	ביום השביעי	וראה את הנגע
54	A	שבעת ימים שנית	והסגירו

The homogeneousness of Lev 14 seems to be further substantiated by the distribution of the verb נוה "sprinkle," (24 / 14)—occurring only here in Lev 14—designated D, which describes the sprinkling of some liquid (blood / oil / oil / blood) in vss. 7, 16, 27, 51:¹²⁶

¹²⁵ Ibid., 158.

¹²⁶ Koch, *Priesterschrift*, 86, hypothesizes: "Das Nebeneinander von Blut- und Ölbespritzung ist kaum ursprünglich." In view of the perfection of this outline—based on the numerals and the verb "sprinkle"—the hypothetical literary heterogeneity is weakened.

7	AD	שבע פעמים	על המטהר ...	והזה	blood
8	B	שבעת ימים	וישב מחוץ לאהל		
9	C	ביום השביעי	והיה		
16	AD	שבע פעמים לפני יי	מן השמן באצבעו	והזה	oil
27	AD	שבע פעמים לפני יי	... מן השמן ...	והזה	oil
38	B	שבעת ימים	והסגיר את הבית		
39	C	ביום השביעי	ושב הכהן		
51	AD	שבע פעמים	אל הבית	והזה	blood

Furthermore, it is only in vss. 16 and 27 that the sprinkling takes place “before the Lord,” and in the above table it can easily be recognized that this creates another structural symmetry. If Lev 14:1-32 and 14:33-57, constituting two distinct DS, really originated with the alleged P_1 and H, the symmetric sequence of the numerals, the verb “sprinkle” with its objects, and the phrase “before the Lord” would be nothing less than surprising, especially because vs. 27 is part of the first DS.

The Verb לקח in Lev 14

In Lev 14 the common verb לקח “take” (966 / 54) is found thirteen times and the following chart possibly brings to light another numerical structure. The description of the blood manipulation of the אשם “guilt offering” to be sacrificed on the seventh day (vs. 14) and that of the guilt offering offered by a poor Israelite (vs. 25) are identical:

4	למטהר שתי צפרים חיות תהרות	ולקח	
6	אתה	את הצפור החיה יקח	
10	שני כבשים תמימים	יקח	
12	הכהן את הכבש	ולקח	
14	הכהן מדם האשם ונתן הכהן על תנוך און המטהר הימנית	ולקח	5 th
15	הכהן מלג השמן	ולקח	
21 [7 th]	כבש אחד	ולקח ... הוא	ואם דל הוא
24	הכהן את כבש האשם	ולקח	
25	הכהן מדם האשם ונתן על תנוך און המטהר הימנית	ולקח	5 th from 1.
42a	אבנים אחרות	ולקחו	
42b	וטח את הבית	ועפר אחר יקח	
49	לחטא את הבית שתי צפרים	ולקח	
51	את עץ הארז	ולקח	

The above table not only reveals this verbatim agreement but shows likewise that within the thirteen occurrences of the verb the two verbatim statements hold the *fifth* and the *fifth-from-last* positions. In the center of the structure, in the *seventh* slot, mention is made of the poor, a term found only one more time in Lev 19:15. Those scholars

who surmise vss. 21-32 to be an addition¹²⁷ or who attribute the second DS (vss. 33-57) to H¹²⁸ should explain how this numerical structure chanced to come about when the redactor(s) added the respective parts to the chapter.

The Verb רחץ in Lev 15

Nowhere else in the Hebrew Bible does the verb רחץ “bathe” (72 / 26) show up as often as here, where it is found twelve times. While Wang considers Lev 15 to be of a composite nature—the material has been pieced together and coordinated under the notion of uncleanness of male/female discharges, thus constituting a new unit¹²⁹—a chiasm has been suggested by Milgrom,¹³⁰ and the chiasitic structure presented here has been proposed by Péter-Contesse.¹³¹

A	Introduction	(vss. 1-2a)
Bα	Sexual infection of a man	(vss. 2b-12)
Bβ	Purification of the healed man	(vss. 13-15)

¹²⁷ Koch, *Priesterschrift*, 86, surmises “eine spätere literarische Überarbeitung in dem Abschnitt am Werk.”

¹²⁸ For Milgrom, *Leviticus*, 866, certain stylistic factors are “characteristics of the redactor or author of H, who may have reworked an older (P) passage.”

¹²⁹ Wang, 276. Elliger, 196-197, postulates an old law consisting of vss. 2b-8, 13, 19-22, 28, 32a, 33aα, to which in a first stage vss. 9-12, 25-27, and 33aβγ were added. The admonition (vs. 31) was inserted when the chapter received its present position at the end of the purity laws. Further expansion took place in three steps: 14-15 and 29-30; 16-17, 32b and possibly 18; 23-24 and 33b.

¹³⁰ Milgrom, *Leviticus*, 931, calls attention to the introverted structure which is due to the use of the relative אשר rather than כי:

A.	כי	(vs. 2)
B.	כי	(vs. 16)
C.	אשר	(vs. 18)
B.'	כי	(vs. 19)
A.'	כי	(vs. 25)

His allegation that vs. 31 originated with H because of the first person in משכני “my dwelling place” (NIV) and the root *nzr* seems somewhat subjective, if R. Whitekettle, “Leviticus 15.18 Reconsidered: Chiasm, Spatial Structure and the Body,” *JSOT* 49 (1991): 39, is correct in his appraisal that “Lev 15:31 is the chapter’s motive statement.” In his conclusion Whitekettle, 44, states: “Both the tabernacle and the setting of sexual intercourse are at one end of a continuum, which has at its other end the characteristics wilderness/non-life/waste.” It is of interest that Milgrom, *Leviticus*, 905, even though he considers vs. 31 to be secondary, views this verse as the “motive” of the pericope. Hartley, 208, considers vss. 31, 32b, and 33b to be secondary additions. Péter-Contesse, *Lévitique*, 239, notes that vs. 31 “conclut le chap. 15 en soulignant explicitement le caractère religieux de toutes ces prescriptions: il s’agit, en les respectant, d’éviter que le sanctuaire ne soit contaminé.”

¹³¹ Péter-Contesse, 232.

C	Seminal discharges of a man	(vss. 16-17)
D	Conjugal sexual relation	(vs. 18)
C'	Menses of a woman	(vss. 19-24)
Bα'	Abnormal (infectious?) menses of a woman	(vss. 25-27)
Bβ'	Purification of a woman after her menses	(vss. 28-30)
A'	Conclusion	(vss. 31-33)

Besides this chiasitic construction which is based on content, a significant terminological structure stresses again the seventh position. In vs. 13, which as a matter of fact is in the *seventh* slot, the verb טהר denotes "physical, not ritual, purification."¹³²

5	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
6	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
7	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
8	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
10	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
11	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
13	וטהר		<u>במים</u> חיים	ורחץ	יכבס בגדיו	7 th
16	עד הערב	וטמא	במים	ורחץ		
18	עד הערב	וטמא	במים	ורחצו		
21	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
22	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	
27	עד הערב	וטמא	במים	ורחץ	יכבס בגדיו	

Whereas the important ritual function of מים חיים "living water," that is, running water, was mentioned several times in Lev 14, the phrase "living water" occurs only once in 15:13, thus underlining the significance of the occasion.

The Phrase אני יי (אלהיכם) in Lev 19

The most conspicuous terminological patterning in Lev 19 is the *four* times *four* "organizational device"¹³³ of the phrase אני יי אלהיכם "I am the Lord your God" (A) and אני יי "I am the Lord" (B). The alternation of long form (LF) and short form (SF) is more likely due to some deliberate design of the author than to the coincidental result "of a long process of growth"¹³⁴ within the course of the redaction history of Lev 19.¹³⁵ Beyond these observations B. Schwartz has recently

¹³² Therefore Milgrom, *Leviticus*, 921, renders טהר as "is healed."

¹³³ Gerstenberger, 261.

¹³⁴ Sun, 161.

¹³⁵ Ibid., 207-219, proposes five redactional layers: (1) gradual growing together of vss. 11-12a, 15aα, then 12b and 15aβb, and next 13-14 + 17-18; (2) vss. 3-4 and 36b; (3) vss. 2, 9-10, 23-25, 31, 33-34; (4) vss. 19aα, 26, 27-28, 30, 32, 37; (5) vss. 5-8, 20-22, 29.

suggested an eighteen-part outline, plus headline and summary.¹³⁶ If we correlate the “four times four” patterning with the structure suggested by Schwartz the following impressive literary makeup is brought to light:

1.	A	vs. 2	אני יי אלהיכם	HEADLINE
2.	A	vs. 3	אני יי אלהיכם	
3.	A	vs. 4	אני יי אלהיכם	
4.		vss. 5-8		
5.	A	vss. 9-10	אני יי אלהיכם	
6.	B	vss. 11-12	אני יי	
7.	B	vss. 13-14	אני יי	
8.	B	vss. 15-16	אני יי	
9.	B	vss. 17-18	אני יי	
10.		vs. 19		
11.		vss. 20-22		
12.	A	vss. 23-25	אני יי אלהיכם	
13.	B	vss. 26-28	אני יי	
14.		vs. 29		
15.	B	vs. 30	אני יי	
16.	A	vs. 31	אני יי אלהיכם	
17.	B	vs. 32	אני יי	
18.	A	vss. 33-34	אני יי אלהיכם	
19.	A	vss. 35-36	אני יי אלהיכם	
20.	B	vs. 37	אני יי	CONCLUSION

The above table reveals five distinct groups of texts, consisting of two, four, or five subunits respectively. If we list these textual units and at the same time indicate the number of subunits, the following scheme comes to light:

vss. 4-10	<i>five</i>		units
vss. 11-18		<i>four</i>	units
vss. 19-22			<i>two</i> units: formula is lacking
vss. 23-31	<i>five</i>		units
vss. 32-37		<i>four</i>	units

In view of these structural outlines the present text of Lev 19 seemingly proves itself to be a carefully composed literary entity. Nowhere else in the Hebrew Bible is the so-called formula of self-introduction

¹³⁶ B. Schwartz, “Selected Chapters of the Holiness Code: A Literary Study of Leviticus 17-19” (Ph.D. diss., The Hebrew University, 1983 [Hebrew]), 115.

used as frequently as in Lev 19, and the most extensive *Selbstvorstellungsformel* (vs. 36) in this carefully crafted chapter is closely connected with the climax of the *sevenfold* structure based on the noun “land” with its mention of the Exodus in the seventh position (vs. 36), a structure that has been analyzed above.

The Noun **חדש** in Lev 23 and Num 28-29

In Lev 23 a numerical structure—based on the noun **חדש** “month” (281 / 15)—further testifies to its artistic structure. Whereas Lev 23 (the calendar of the Israelite religious festivals) consists of five distinct DS (vss. 1-8; 9-22; 23-25; 26-32; 33-44), Num 28-29 (giving a detailed list of the mandatory sacrifices for each Israelite religious festival) has been composed as a single DS consisting of seventy verses. As can be gathered from the two tables below the noun “month” functions as a literary device both in the ten-part structure of Lev 23 and the twelve-part outline in Num 28-29:

Leviticus 23

5		הראשון	בחדש		
5			לחדש	בארבעה עשר	
6	חג המצות ליי	הזה	לחדש	ובחמשה עשר יום	3 rd
24		השביעי	בחדש		
24			לחדש	באחד	
27		השביעי	לחדש	אך בעשר	
32			לחדש	בתשעה	
34	חג הסוכות... ליי	השביעי	לחדש	בחמשה עשר יום	3 rd from 1.
39		השביעי	לחדש	אך בחמשה עשר יום	
41		השביעי תחגו אתו	בחדש		

In the above outline the noun **חג** “festival” occurs twice, denoting the “Feast of Unleavened Bread” and the “Feast of Tabernacles.” It is of interest that the noun appears in the *third* and *third-from-last* positions thus creating, as it were, a type of open-envelope structure. In the following outline of Num 28-29 the noun **חג** “festival” occurs as well only twice, namely in the *seventh* and *twelfth* positions:

Numbers 28-29¹³⁷

28:11	תקריבו עליה ליי	ובראשי חדשיכם
14		חדש זאת עלת
14		בחדשו

¹³⁷ The spacing is meant to elucidate the different “sections”: remarks regarding the first of the month (28:11,14), the festival of the first month (28:16, 17), and the festivals of the seventh month (29:1, 6, 7, 12).

14		השנה	לחדשי	
16		הראשון	ובחדש	
16		פסח ליי	לחדש	בארבעה עשר יום
17	שבעת ימים	הזה חג	לחדש	ובחמשה עשר יום 7 ^ח
29:1		השביעי ... יום תרועה יהי לכם	ובחדש	
1			לחדש	באחד
6			החדש	מלבד עלת
7		השביעי הזה	לחדש	ובעשור
12	שבעת ימים	השביעי...תגתם חג ליי	לחדש	ובחמשה עשר יום 12 ^ח

The placing of significant terms/phrases in the *seventh* and *twelfth* position is, of course, a well-known literary device applied in many a structure already analyzed. In Exodus other feasts are likewise called חג¹³⁸, whereas both in Leviticus and Numbers the term applies only to the Feast of Unleavened Bread¹³⁹ and the Feast of Tabernacles.

The Verb נתן in Lev 14 and 25-26

In Lev 14 the verb נתן “give” (2011 / 85) possibly creates another pattern interlinking the two distinct DS. Whereas in the first six texts the relation of נתן (A) to the nouns דם “blood” (B) and שמן “oil” (C) is of interest, in the overall eight-part structure the conspicuous *seventh* position must not be overlooked:

14	AB	על תנוך אذن המטהר	הכהן	ונתן	מדם האשם	
17	AC	על תנוך אذن המטהר	הכהן	יתן	...	ומיתר השמן
18	AC	על ראש המטהר		יתן	...	והנותר בשמן
25	AB	על תנוך אذن המטהר		ונתן	מדם האשם	
28	AC	על תנוך אذن המטהר ...	הכהן	ונתן	...	מן השמן
29	AC	על ראש המטהר		יתן	...	והנותר מן השמן
34a	A	לכם לאחזה		נתן		7 ^ח כי תבאו אל א” כנען אשר אני
34b	A	נגע צרעת בכית ארץ אחזתכם		ונתתי		

Whereas in the first DS the priest puts [נתן] sacrificial blood (*always* on the earlobe of the one to be cleansed) and oil, both times on the person’s head, the second DS commences with the Lord’s announce-

¹³⁸ “Feast of Harvest” (NIV): Exod 23:16; 34:22; חג הקציר “Feast of Ingathering” (NIV): Exod 23:16; חג שבועת “Feast of Weeks”: Exod 34:22; חג ליי “Feast for YHWH”: Exod 32:5.

¹³⁹ Although the term per se does not appear in Num 28, there can be no doubt as to its identification as can be seen from vss. 16-17: “On the fourteenth day of the first month the Lord’s Passover is to be held. On the fifteenth day of this month there is to be a festival; for seven days eat bread without yeast.” (NIV)

ment, "when you come to the land of Canaan which I shall *give* you as a possession and I *give* a 'fungous infection'¹⁴⁰ on a house in the land you possess." In this *seven-plus-one* pattern the structural importance of the *seventh* position with the theologically significant statement should not be underestimated.¹⁴¹

While in Lev 11:45, "for I the Lord am he who brought you up from the land of Egypt to be your God" (Milgrom), the Exodus is referred to, in Lev 14:34a the divine אני "I" underlines the mention of the Lord's giving Israel the land. Within the eight-part structure based on the noun "land" in Lev 11:45, the *seventh* mention culminated in stating "who brought you up from the *land* of Egypt," and in 14:34 six references to the priest's giving blood and oil to the one about to be cleansed are capped by a *seventh* relating to the Lord's giving Canaan to Israel, which is followed by the eighth member, mentioning the Lord's giving of a fungous infection. Though Milgrom is quite correct in stressing that in Lev 14:34 two new concepts, the entry into Canaan and the possession (of the land), are introduced, it is not so clear that 14:33-53 has "been composed (or re-worked) and interpolated by a third hand."¹⁴² The striking similarity in structure and the remarkable theological resemblance of Lev 11:45 and 14:34, both being clearly integrated into the respective contexts, should not be lost to view.

This being the last microstructure of Lev 14 to be presented in this study, I should like to comment briefly on the literary "quality" of this chapter. In view of the numerous structural outlines detected in Lev 14¹⁴³—more structures than in any other pericope—the question of literary heterogeneity versus homogeneity should be reconsidered.

¹⁴⁰ Milgrom, *Leviticus*, 828, renders the term נגע צרעת thus.

¹⁴¹ With regard to 14:34, Knohl, *Sanctuary*, 95, claims clear affinities to the language of HS and therefore "it would seem that this is an editorial addition of HS. The original passage may have begun with a formula such as יהיה בו נגע צרעת like the beginning of the passage with fabric disease."

¹⁴² Milgrom, *Leviticus*, 886, further surmises: "God suddenly speaks in the first person (14:34) and the unit is marked by a discursiveness that contrasts sharply with the terse style of its predecessors. . . . When this stylistic peculiarity is supplemented by the fact that the unit also introduces two new concepts, 'entry into Canaan' and 'ahuzzâ [land] holdings, possession,' both of which are characteristic of H . . . then the suspicion arises that the author (or editor) of this unit may be from the school of H." The significance of the use of the noun אחזה at this point gains in importance if we recognize that—except for Lev 25 and 27—this is the only place where it is used.

¹⁴³ These outlines are based on the particle "all," the noun "blood," the term "outside of," and the verbs "slaughter," "take," "give," and the numerals "seven/seventh."

Even in the DS of Lev 25-26, the longest one in Leviticus consisting of one hundred and one verses, the verb נתן “give” (2011 / 85) seems to be the basis for a numeric structure. This list of twenty occurrences of the verb “give” is of significance because of the statements placed to the *seventh* and *twelfth* positions. The twentieth time the verb occurs is in the summary statement, in 26:46: “These are the rules, judgments, and laws which the Lord put [נתן] between himself and the Israelites” (Wenham).¹⁴⁴

If we look at the first six cases, a meaningful conceptual structure validates the terminological pattern. In the first and sixth cases it is the Lord who gives the land of Canaan to Israel, the second and third mention the fertility of the land, and the fourth and fifth command the Israelite neither to lend money nor to give away food while charging interest. In this six-part structure 25:2 and 38 bracket the other four. Therefore we may conclude that in chap. 25 the six texts are interrelated as far as terminology and concept are concerned and the *seventh* might be an integral part, perhaps even a “capper.” In view of what precedes, Israel’s obedience to this divine command is to be commensurate to the Lord’s bounteous gifts listed in 25:2, 19, 24, 38. The divine injunction in 26:1, not to “place (נתן) a sculptured stone in your land” (Hartley), has been placed in the *seventh* position. By placing it in the *seventh* slot, its structural position seems to substantiate its theological significance.¹⁴⁵

The phrase “I shall put [נתן] my dwelling in your midst” (26:11) takes the important *twelfth* position. The commensurability of Israel’s obedience and the Lord’s dwelling among them becomes even more manifest in juxtaposing the two texts put in the eminent *seventh* and *twelfth* positions:

25:2	לכם	נתן	כי תבאו אל הארץ אשר אני
19	הארץ פריה	<u>ונתתה</u>	
24	לארץ	<u>תתנו</u>	גאלה
37a	לו בנשך	<u>תתן</u>	את כספך לא
37b	אכלך	<u>תתן</u>	ובמרבית לא
38	לכם את ארץ כנען	לתת	

¹⁴⁴ In spite of the fact that the noun מצוה “commandment” appears in 26:3, 14 the term is left out in vs. 46. The possibly intentional “omission” of the noun is made up for in 27:34: **אלה המצוות אשר צוה יי את משה** “these are the commandments which the Lord commanded Moses.” One cannot fail, of course, to notice the linguistic link between the verb צוה “command” and the noun מצוה “command.”

¹⁴⁵ In the following table the Lord is subject of those verbs given in bold font.

26:1	בארצכם	תתנו	ואכן משכית לא	7 th
4a	גשמיכם בעתם	ונתתי		
4bα	הארץ יכולה	ונתנה		
4bβ	פריו	יתן	ועץ השדה	
6	שלום בארץ	ונתתי		
11	משכני כתוככם	ונתתי		12 th
17	פני ככם	ונתתי		
19	את שמיכם כברזל	ונתתי		
20bα	ארצכם את יכולה	תתן	ולא	
20bβ	פריו	יתן	ועץ הארץ לא	
25	בד אויב	ונתתם		
30	את פגריכם על פגרי גלולים	ונתתי		
31	את עריכם חרבה	ונתתי		
46	יבנו ובין בני ישראל	נתן	אשר	

It should be pointed out that 26:1 and 11 are the only texts making reference to “cultic symbols,” a stone to be worshiped and the divine presence residing among the Israelites. Besides the prominent positions given to these two texts on the theological level their interrelatedness should be carefully considered, a task which is, of course, beyond the scope of the present study.

If this structure proves to be true to the extant text, the present position of Lev 26:1-2 in relation to what precedes and what follows has to be reconsidered.¹⁴⁶ At the same time the interrelation of chaps. 25 and 26—construed as *one* DS—should be reevaluated, because the *נתן*-structure extends from 25:2 to 26:46.¹⁴⁷

The Noun ארץ in Lev 25-26

As is the case in the previous structure, the distribution of the common noun ארץ “land” (2504 / 80) in the DS of Lev 25-26 is only of

¹⁴⁶ With regard to Lev 26:1-2 there is no *opinio communis* among scholars. Noth, *Leviticus*, 193, for example, and Levine, *Leviticus*, 181-182, place Lev 26:1-2 with what precedes, whereas Kilian, 158-159, Wenham, *Leviticus*, 327-329, and Hartley, 450, place them with what follows. According to Sun, 551, “Lev 26:1-2 represent separate appendices to Lev 25. . . . It may have been added prior to the composition of Lev 26:3-45, but this is not certain, and I judge it unlikely.” Gerstenberger, 402, maintains that “the prohibition against idol worship and the commandment to keep the Sabbath do not have any easily discernible connection with the preceding or following text.”

¹⁴⁷ If we were to follow the redaction-critical results of A. Cholewinski, *Heiligtums-gesetz und Deuteronomium: Eine vergleichende Studie*. *Analecta Biblica* 66 (Rome: Biblical Institute Press, 1976), 132, Lev 26:4, 6, 17, 19, 20, 25, 30, 31 should be attributed to the first phases of the redaction process, and 25:37 to his “H 5-Redaktion” (134); within the course of the third and decisive phase in the growth-process of the Holiness Code 25:2, 19, 24, 38; 26:1, 11, 46 were added (137).

significance because of the *seventh* and *twelfth* positions.¹⁴⁸ In view of the forty-three times the noun appears in Lev 25-26, the author's artistic device is definitely noteworthy. For reasons of space and because no additional artistic arrangement can be recognized, at least presently, only the first twelve texts of the forty-three instances are listed below.

Strangely the blowing of the shofar is absent from Lev 16 and its variants, and this custom is likewise unknown to later Jewish traditions.¹⁴⁹ However, in looking at the list below the hypothesis seems at least questionable that vs. 9 "stands linguistically isolated."¹⁵⁰ On the contrary, the statement has been integrated into the larger context of Lev 25-26 and has been given a prominent position, the eminent *seventh* slot:

25:2	אשר אני נתן לכם	הארץ	כי תבאו אל	
2	שבת ליי	הארץ	ושבתה	
4		לארץ	ובשנה השביעית שבת שבתון יהיה	
5		לארץ	שנת שבתון יהיה	
6	לכם לאכלה	הארץ	והיתה שבת	
7		בארצך	... ולחיה אשר	
9		ארצכם	ביום הכפרים תעבירו שופר בכל	7th
10	לכל ישיביה	בארץ	וקראתם דרור	
18	לבטח	הארץ	וישבתם על	
19	פריה	הארץ	ונתנה	
23aα	לא תמכר לצמחת	והארץ		
23aβ	כי גרים ותושבים אתם	הארץ	כי לי	12th

To my knowledge the *wording* (!) of the phrase placed in the *twelfth* position of the above structure is unique in the Hebrew Bible: **כי לי הארץ** "because the land is mine"¹⁵¹ is somewhat reminiscent of Exod 19:5 **כי לי כל הארץ** "because the whole earth is mine." In case these observations are true to the authorial intentions, we may conclude that by means of dexterous literary designs the biblical writer reticently promulgates profound theological tenets.

¹⁴⁸ J. A. Fager, *Land Tenure and the Biblical Jubilee: Uncovering Hebrew Ethics through the Sociology of Knowledge*, JSOTSup 155 (Sheffield: JSOT Press, 1993), 123, ascribes vs. 9 (the *seventh*) to an "early exilic redactor" (the third hand involved) and vs. 23 (the *twelfth*) to "priestly editors" later in the exile.

¹⁴⁹ Aartun, 86-87; cf. n. 68 with regard to the Rabbinic sources.

¹⁵⁰ Ibid., 87. "Diese Ausnahmestellung wird ausserdem dadurch unterstrichen, dass der betreffende Vermerk im gegebenen Passus ebenso sprachlich isoliert da steht."

¹⁵¹ The notion that the land of Israel belongs to the Lord is, of course, expressed in various places of the Hebrew Bible, e.g. Exod 15:17; Isa 14:2, 25; Jer 2:7; Ezek 36:5; 38:16.

A careful look at the context of תרועה “trumpet blast” in Lev 23:24, the trumpet blast to be sounded on the Israelite New Year’s Day, reveals that within a possible macrostructure based on the fifteen occurrences of the noun חדש “month,” the expression באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש “on the first day . . . of the month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts” (NIV) has been given the significant *seventh* position.¹⁵²

Open-Envelope Structures

Whereas in the previous numerical structures repeatedly the seventh positions were underscored by means of some special term or phrase, in the open-envelope structures two positions are underlined. In the following outlines it is always the *second* and *second-from-last* positions which are in agreement with each other. Because of their similarity with the envelope structure, I shall call them “open-envelope structure.”

The Divine אני in Lev 18

In Lev 18 the eightfold use of the personal pronoun אני “I” (871 / 71) has probably been used in creating a distinct design.¹⁵³ It is the *second* and *second-from-last* members of the ensuing list which attract the reader’s attention. While in all the other verses the אני “I” is part of the so-called self-introductory formula,¹⁵⁴ vss. 3 and 24 describe what

¹⁵² באחד לחדש יהיה לכם שבתון זכרון תרועה “on the first of the month there shall be for you a solemn Sabbath of remembrance with trumpet blast” (16:29²; 23:5², 6, 24, **24** (seventh), 27, 32, 34, 39, 41; 25:9²; 27:6.

¹⁵³ Sun, 147-163, for example, maintains that Lev 18 reached its present shape in four stages; of the above listed texts he ascribes vss. 6 and 21 to the second, vss. 3 and 24 (being part of the parenetic framework) and vss. 2, 4, and 30 to the third, and vs. 5 to the fourth redactional stages. On the other side, Gerstenberger, 246-247, avers that Lev 18 “has without a doubt been composed into a self-enclosed unit. The divine discourse to be passed on to the people is framed by the solemn formula of self-introduction: ‘I am Yahweh, your God’ (vv. 2b, 30b; repeated once more as an amplification in v. 4b), and everything said here stands under the auspices of this sign.”

¹⁵⁴ Hartley, 292, remarks that this formula functions “to locate the authority of a passage, law, or summons to obedience in the name of the giver of that word, namely Yahweh. That is, a formula raises the authority of a law or a series of laws above the socio-political sphere to the divine sphere.”

the Lord is about to do for Israel: I shall bring you there, i. e. to the land of Canaan, and I shall expel them (the nations) from before you:¹⁵⁵

2	ואמרת אלהם	אני	י אללהיכם
3	וכמעשה ארץ כנען אשר אני	מביא אתכם שמה לא תעשו	
4	ואת חקתי תשמרו ללכת בהם	אני	י אללהיכם
5	אשר יעשה אתם האדם וחי בהם	אני	י
6	איש איש ... לא תקרבו לגלות ערורה	אני	י
21	ולא תחלל את שם אלהיך	אני	י
24	כי בכל אלה נטמאו הגוים אשר אני	משלח מפניכם	
30	ולא תטמאו בהם	אני	י אללהיכם

Therefore we may conclude that by placing the references to the two significant salvific deeds of the Lord in the *second* and *second-from-last* the literary form underlines the theological significance.

The Verb מות in Lev 20

In no other passage of the Hebrew Bible is the *מות יומת* formula found as often as in the DS of Lev 20, and the distribution of the phrase possibly provides a significant literary device. Similar to the preceding numeric structures, the *second* and *second-from-last* positions in the following list are conspicuously different from the others. The verb רגם “stone” (16 / 6) present in the *first* and *last* occurrences of the phrase “he/ they must be put to death” (NIV), seems to suggest some structural scheme as well. It should be noted that the absence of the *מות יומת* formula in vss. 4 and 20 seemingly serves as an inclusion to *seven* cases of “he/they must be put to death.”

In contradistinction to Sun’s redaction-critical results (vss. 9-16, vs. 20, and vss. 2, 4, 27 belong to the primary parts, the third and sixth redactional layers respectively),¹⁵⁶ it should not be forgotten that the prescribed punishment is expressed differently in vs. 14 (burning), vs.

¹⁵⁵ The fact that *אשר אני מביא אתכם שמה* (vs. 3) and *אשר אני משלח מפניכם* (vs. 24) are repeated verbatim in 20:22, 23, respectively, possibly points to the close inter-relatedness of Lev 18 and 20.

¹⁵⁶ Sun, 251-261, postulates the following composition history: (1) The basic core of Lev 20 consisting of vss. 9-16 already reflects a “four-part composition history” (258); (2) to this vss. 17-18 were added; (3) then vss. 20-21 were attached; (4) vs. 19 was added by a fourth hand; (5) in the following stage vss. 7 + 22-24 and vss. 8 + 25-26 were enclosed; (6) in a sixth stage vss. 2aβ-5, 6, 27 were included; (7) “finally, when the unit . . . was committed to written legislation vv. 1-2aα was added. The relative chronology of vv. 14, 16aβ can no longer be ascertained with any certainty” (261).

17 (being cut off), vs. 18 (being cut off), and vs. 19 (עונם ישאר) “they will be held responsible,” NIV). It is certainly of significance that in vs. 21 ערירים יהיו “they will *be* childless” the punishment is expressed by the verb “be” instead of “die” as is the case in vs. 20, ערירים ימתו “they will *die* childless.”

2	¹⁵⁷ <u>באבן</u> <u>ירגמהו</u> ... מות יומת	איש איש מבני ישראל ...
4	אחר <u>המית</u>	... מן האיש ההוא ... לכלתי
9	מות יומת	כי איש איש אשר ...
10	מות יומת	ואיש אשר ...
11	שניהם דמיהם במ מות יומתו	ואיש אשר ...
12	דמיהם במ ... מות יומתו	ואיש אשר ...
13	דמיהם במ מות יומתו	ואיש אשר ...
15	מות יומת	ואיש אשר ...
16	דמיהם במ מות יומתו	ואשה אשר ...
20	<u>ימתו</u>	ואיש אשר ... ערירים
27	אתם דמיהם במ <u>באבן</u> <u>ירגמו</u> מות יומתו	ואיש או אשה ...

Second, vss. 4 and 20, both lacking the formula, belong as far as their content is concerned to the section immediately *preceding*, that is, vs. 4 is part of vss. 2-5 (condemnation of Molech worship) and vs. 20 ranks among the forbidden sexual relations (vss. 9-21). In view of the probably purposeful patterning, the question of heterogeneity/homogeneity of this DS deserves to be reconsidered. Hence we might state that the structural “core” of the outline seemingly consists of *seven* מות יומת formulae.

The Term איש / איש איש in Lev 22

Though Lev 22 consists of three DS (vss 1-16; 17-25; 26-33), it nevertheless gives the impression of literary homogeneity.¹⁵⁸ The three

¹⁵⁷ The inverted order of באבן ירגמו/ירגמהו באבן should be noticed. Furthermore, out of the six times the verb רגם is found in Leviticus, only thrice באבן, as the means of stoning, is explicitly mentioned (20:2, 27; 24:23).

¹⁵⁸ Sun, 322-325, claims a three-step composition history for vss. 1-16: (1) “The basic apodictic law to which the rest of the chapter has been attracted is found in v. 3*” (324); (2) this was expanded by adding vss. 1, 2, 3 but their chronological relationship to the redaction of vss. 4-16 can no longer be determined; (3) to the kernel of vss. 4-16, namely vs. 4a, were added successively “(a) vv. 4b-7; (b) v. 8; (c) v. 9; (d) vv. 10-13, a unit whose own redaction history is unrecoverable; (e) v. 14; and (f) vv. 15-16” (325).

With regard to Lev 22:17-25, Sun, 338-340, postulates a five-part composition history: (1) The heart of this pericope is contained in “the 2mp prohibitions (v. 20a; v. 22a + 24). Whether the motive clause of v. 20b is original or secondary cannot be determined”; (2) a second hand added vv. 18b, 21b; (3) in a third step vss. 19, 22b-23 were included; (4) “finally, vv. 24b-25 were added to round out the unit as a

parts have seemingly been interrelated by means of distributing several terms in such a way that certain literary patterns have been produced.

The unobtrusive alternation of איש “man” (2179 / 92) and איש איש “anyone” has obviously been used to structure the first two DS (22:1-16; 17-25). In both instances the *second* and the *second-from-last* deviate from the normal terminology:

3	אשר יקריב	איש	כל
4a	אשר מזורע אהרן והוא צרוע או זב	איש איש	
4b	אשר תצא מננו ...	איש	או
5	אשר יגע	איש	או
12	זר	לאיש	ובת כהן כי תהיה
14	כי יאכל קדש בשגגה	ראיש	
18	אשר מבית ישראל ... אשר יקריב	איש איש	7 th
21	כי יקריב זבח שלמים ליי	ראיש	

Whereas the first DS is directed towards “Aaron and his sons,” the second addresses “Aaron and his sons and all the Israelites,” and in the last DS (vss. 26-33) no addressee is mentioned. The placing of “any person of the house of Israel” in the *seventh* position may, of course, be accidental, but it must not be overlooked that from vss. 18 to 25 it is the Israelites—besides the Aaronides—who are addressed.

The Noun ברית and the Verb פרר in Lev 26

Because of its relation to the verb פרר “brake” (52 / 2) the eightfold appearance of the noun ברית¹⁵⁹ “covenant” (283 / 10) in Lev 26 is most illuminating. As in the preceding examples, it is the *second* and *second-from-last* positions which attract the reader’s notice, possibly corroborating—of course in conjunction with the structures based on “the land of Egypt,” “loathe,” and “give”—the intrinsic and intricate unity of this pericope:

whole, though whether that unit consists of vv. 18b-24a or vv. 22-24a only is uncertain”; (5) vss. 17-18a are said to have been attached when this unit was linked with vss. 1-16.

For vss. 26-33, Sun, 354, claims three originally independent laws of vss. 27, 28, and 29-30a “were brought together by a hand wishing to add supplementary material to vv. 17-25, and this hand added the report formula of v. 26 and the short self-identification formula of v. 30b. Most likely, this hand is also responsible for the parenesis of vv. 31-33. Thus, the unit as a whole is literarily homogeneous (that is, only one hand is responsible for its present formulation) in spite of its tradition-historical heterogeneity.”

¹⁵⁹ It occurs as well in 2:13 and 24:8.

26:9	אתכם	והקימתי את בריתי	
15		לבלתי עשות את כל מצותי <u>להפרכם</u> את בריתי	
25		חרב נקמת נקם בריתי	
42	יעקב	בריתי	וזכרתי את
42	יצחק	בריתי	ואף את
42	אברהם	בריתי	ואף את
44	אתם	בריתי	ולא געלתים לכלחם <u>להפך</u>
45	ראשנים	וזכרתי להם בריתי	7 th

The special feature of this outline is the conceptual antithesis between the *second* and *second-from-last* members. While in vs. 15 the possibility is reckoned with that Israel may break “my covenant,” vs. 44 repudiates the possibility that the Lord might break his covenant with Israel: “I will not abhor them to destroy them completely, breaking my covenant with them” (NIV). The inconceivable idea that the Lord may break his covenant possibly gains in significance by having been placed in the *seventh* position.

The Noun שקל in Lev 27

The distribution of the noun שקל “shekel” (88 / 14) found *twelve* times in Lev 27 reveals the very same numerical device as the previous one. It is the term בשקל הקדש “according to the sanctuary shekel” (NIV) that has been placed in the *second* and *second-from-last* positions. While in vss. 2-13 laws on vows are presented, vss. 14-25 discuss the dedications to the sanctuary, and hence the distribution of the noun “shekel” clearly connects the two units.¹⁶⁰

3bα	חמשים שקל
3bβ	<u>בשקל</u> הקדש
4	שלשים שקל
5a	עשרים שקלים
5b	עשרת שקלים
6a	חמשה שקלים
6b	שלשת שקלים
7a	חמשה עשר שקל
7b	עשרה שקלים

¹⁶⁰ With regard to this DS Elliger, 385, states: “Die literarische Geschichte von c27 stellt sich also als die eines Nachtrages zum Heiligkeitgesetz dar, dem selbst wieder nach und nach einige Nachträge angehängt wurden. Am Anfang steht das Gesetz über die Geldablösung von Gelübden und Weihungen 1-25. Nach einem wohlgedachten Plan hat der Verfasser ein Gesetz aus einem Guß geschaffen.” He considers vss. 26-27 and 28 to be the first addition, vss. 30-33 followed as a second supplement, and possibly vs. 34 was appended at the same time; concerning the point of time when vs. 29, called a “gloss,” was appended, he is not sure.

16		בחמשים שקל
25a	הקדש	בשקל
25b		עשרים גרה יהיה השקל

Each of the five preceding open-envelope structures is based on the conspicuous characteristics of *second* and *second-from-last* positions. Whereas the outline can be easily recognized in each case, the theological implications are most obvious in Lev 18 and 26. The presence of the very same structural device in Lev 18; 20; 22:1-16; 26; 27 probably deserves an answer by those who postulate multiple redactional layers.

Envelope Structures

In biblical literary studies the *inclusio* or envelope structure is, of course, more well-known than the open-envelope structure. In his seminal study, Parān has pointed out that within priestly texts the short-circuit inclusion is a very common and frequently used literary device.¹⁶¹ Whereas this short-circuit inclusion has been employed extensively on the sentence level, only a few envelope structures have been found on the level of the DS.

The Verb יצא in Lev 8-10

In the DS of Lev 8:1-10:7 the five occurrences “go out” (1067 / 37) seem to function as another literary device outlining the structure of this pericope. The prohibition ומפתח אהל מועד לא תצאו “do not leave the entrance to the Tent of Meeting” (NIV) is uttered first on the first day (8:33) and it is repeated on the eighth day after the tragic death of Aaron’s sons Nadab and Abihu (10:7):

8:33	A		לא תצאו	<u>ומפתח אהל מועד</u>
9:23	B	ויברכו את העם	ויצאו	ויבא משה ואהרן אל אהל מועד
24	B	אש מלפני יי	ותצאו	
10:2	B	אש מלפני יי	ותצאו	
7	A		לא תצאו	<u>ומפתח אהל מועד</u>

The inclusion, being both temporal and textual, encloses three non-prohibitive statements, two of which are verbatim (9:24; 10:2). While

¹⁶¹ Parān, 49-97; cf. McEvenue, 43, who defines the short-circuit inclusion as “an inclusion in that a unit begins and ends on the same element. It is short, in that the unit is a single sentence.”

here the priests are forbidden to leave the entrance of the Tent of Meeting, the next structure commands Israel to bring their fellowship offerings to be slaughtered at the entrance of the Tent of Meeting.

The Phrase פתח אהל מועד in Lev 17

In the DS of Lev 17 the fourfold occurrence of the phrase פתח אהל מועד “the entrance of the Tent of Meeting” may have been intended as a structuring device:

4	ואל פתח אהל מועד	לא הביאו ... ונכרת האיש ההוא מקרב עמו
5	והביאם ליי אל פתח אהל מועד	
6	וזרק ... על מזבח יי פתח אהל מועד	
9	ואל פתח אהל מועד	לא יביאנו ... ונכרת האיש ההוא מעמיו

While in the first and last members of the list it is threatened that if an Israelite does *not bring* his sacrifice to the entrance of the Tent of Meeting to offer it there to the Lord, that man is to be cut off from his people, in vss. 5 and 6 the bringing of the fellowship offering and the sprinkling of its blood are mentioned.

The Noun חקה in Lev 18

In his recent study, Schwartz characterizes Lev 18 as a tripartite separate literary unit.¹⁶² The parenetic framework with general instructions in vss. 2b-5 and 24-30 incloses the “series of specific prohibitions”¹⁶³ in vss. 6-23. In this DS the noun חקה “statute” (100 / 26) may have been employed in creating an interesting structure. The interplay of the phrases “(their) decrees/my decrees” perhaps testifies to some kind of terminological patterning:

¹⁶² Cf. Schwartz, “Literary Study,” 55. Gerstenberger, 246, proceeds as well from the assumption that “this chapter has without doubt been composed into a self-enclosed unit.” In contrast to the hypothesis of literary unity Sun, 134-151, avers that “Lev 18 is the end of a long process of growth” (161). To the basic core, consisting of vss. 7-16, vss. 6, 17-18 were added; then vss. 19-21, and afterwards vss. 22-23 were attached. In two final steps the paranetic framework, vss. 2b-4, 24-28, 30, and finally vss. 1-2a, 5, 29 were added (161-163). By juxtaposing the incompatible conclusions of more than ten scholars who investigated this chapter in recent years, Sun definitely demonstrates the complete lack of an *opinio communis* as regards the heterogeneity/homogeneity of Lev 18.

¹⁶³ Schwartz, “Literary Study,” 60. Whereas some scholars presume a former decalogue or dodecalogue (e.g., Elliger, 238), Schwartz, “Literary Study,” xi, states that “no importance at all has been attached by the author to the actual number of prohibitions.”

3	לא תלכו	ובחקתיהם	
4	תשמרו	חקתֵי	ואת
5		חקתֵי	ושמרתם את
26		חקתֵי	ושמרתם אתם את
30	התועבת אשר נעשו לפניכם	מחקות	לבלתי עשות ¹⁶⁴

Israel is called upon not to walk by the decrees of Egypt or Canaan nor to do any of the detestable things practiced by the Canaanites, and therefore the Lord admonishes them three times, “keep my decrees.”¹⁶⁵

A Wordplay on אשה and אשה in Lev 21

The wordplay created by the consonantal congruence of the two nouns אשה “food gift” (65 / 42) and אשה “woman” (782 / 35) may perhaps be one of “those which are more ingenious and allusive.”¹⁶⁶ It possibly functions as a compositional device to interlink the two DS in Lev 21 (vss. 1-15; 16-24).¹⁶⁷ the first deals with instructions for priests regarding purity and physical blemishes by which an Aaronite is disqualified from officiating as priest, and the second gives precise proscriptions for priests/high priest regarding a suitable wife:

¹⁶⁴ Recognition of this structure I owe to my friend, Christian Frei, Berne.

¹⁶⁵ Schwartz, “Literary Study,” 64, draws attention to the structure of vss. 3-4:

3	מצרים ... לא תעשו	כמעשה ארץ
	כנען ... לא תעשו	וכמעשה ארץ
	לא תלכו	ובחקתיהם
4	תעשו	את משפטי
	תשמרו	ואת חקתי
	ללכת בהם	

In his study Schwartz makes the interesting claim that it is a general scholarly misconception to interpret Lev 18 as aiming at listing sexual or marital laws of ancient Israel. According to him Lev 18 functions rather “as a (perhaps exaggerated) portrayal of the lewd and utterly unrestrained sexual behavior which characterized the Egyptians and Canaanites, in order to warn the Israelites against similar conduct,”(x) and hence Lev 18 is basically meant “to characterize and to demonstrate, to admonish and to preach, and not to give an actual historical picture” (78).

¹⁶⁶ Alonso-Schökel, *Manual*, 29.

¹⁶⁷ Sun, 287, proposes the following composition history for vss.1-15: (1) The heart of the unit is thought to be vss. 1bβ-4, 7b, 8aβ, a priestly דעת for priests in general, and vss. 10a, 10b-12aα, 13-14 specifically for the eldest priest; (2) “If one only assumes one redactional layer, then the rest of the material was added at this time. But if one assumes two or more layers, the most likely reconstruction would be the addition first of vv. 5 (an originally independent דעת formulated in the plural), 6aαb*, 7a (an originally independent דעת, like v. 5), 8aαb and secondly of vv. 6aβb*. Whether vv. 10a*+12 and vv. 12aβγ+15 were added at the same time or in two stages is no longer certain. The addition of vv. 1aα, 9 cannot be dated.”

6	לחם אלהיהם הם מקריבם	אֲשִׁי יִי	כִּי אַתָּה
7aα	זונה וחללה לא יקחו	אִשָּׁה	
7aβ	גרשה מאישה לא יקחו	וְאִשָּׁה	
13	כתוליה יקח	אִשָּׁה	וְהָיָה
14		אִשָּׁה	כִּי אִם בְּתוּלָה מִעַמּוֹ יִקַּח
21	מִיּוֹם בָּרוּךְ אַתָּה לֶחֶם אֱהָלֶיךָ לֹא יִגַּשׁ לְהַקְרִיב	אֲשִׁי יִי	לֹא יִגַּשׁ לְהַקְרִיב אַתָּה

The notion of presenting the “food gift” of the Lord in vss. 6 and 21 encloses the idea “they shall not take” (vs. 7²), “he shall take” (vss. 13, 14). Because the priests and even more so the high priest are summoned to be holy (vss. 6², 7, 8, 15), they are not supposed to marry just *any* woman¹⁶⁸ but only one who qualifies to be the wife of a priest or the high priest. The notion of taking a wife has seemingly been well structured.

Whereas in vs. 7 only those women who are unfit to be a priest’s wife have been listed, in the case of the high priest mention is made twice of the *only* woman acceptable as a high priest’s wife, a בתולה “virgin.”¹⁶⁹

7aα	לֹא יִקְחוּ	אִשָּׁה זֹנָה וְחִלְלָה
7aβ	לֹא יִקְחוּ	וְאִשָּׁה גְרוּשָׁה מֵאִשָּׁה
13	יִקַּח	וְהָיָה אִשָּׁה בְּתוּלִיָּה
14a	לֹא יִקַּח	אִמְלָנָה וְגְרוּשָׁה וְחִלְלָה זֹנָה אַתָּה אֱלֹהִים
14b	¹⁷⁰ יִקַּח אִשָּׁה	כִּי אִם בְּתוּלָה מִעַמּוֹ

By way of mentioning “virgin” twice, the reference to widow, divorced, hierodule, and harlot, who are, of course, totally unfit to be the wife of a high priest, has been bracketed.

The Verb רצה and the Noun רצון in Lev 22

In Lev 22, consisting of three distinct DS (vss. 1-16; 17-25; 26-33) the interplay of the verb רצה “accept favorably” (56 / 11) and the nominal derivative רצון “acceptance; *Wohlgefallen*” (52 / 7) possibly pro-

¹⁶⁸ M. Zipor, “Restrictions on Marriage for Priests (Lev 21,7.13-14),” *Bib* 68 (1987): 265, points to the chiasmic arrangement of women (non)eligible for marriage:
 זֹנָה חִלְלָה גְרוּשָׁה אִמְלָנָה גְרוּשָׁה חִלְלָה זֹנָה
 harlot hierodule divorced widow divorced hierodule harlot

¹⁶⁹ Wenham, *Leviticus*, 292, emphasizes not only the girl’s virginity but her age and therefore renders vss. 13-14: “He must marry a girl in her teens. . . . But he must marry a young marriageable girl from his kinsfolk.”

¹⁷⁰ Paran, 161, points to the *inclusio* formed by אִשָּׁה “woman” in vss. 13-14.

duces another inclusion by means of which the second and third DS (vss. 17-25; 26-33) are closely connected—the interlinking of the first and second DS by means of the phrase **איש איש** / **איש** has already been pointed out above:

19	תמים זכר בבקר בכשבים ובעזים	לרצונכם
20	יהיה לכם	כי לא לרצון
21		תמים יהיה לרצון
23		ולגדר לא ירצה
25	לכם	לא ירצו
27		ומיום השמיני והלאה ירצה
29	תזבחור	לרצונכם

In this outline, it is the eye-catching first and seventh positions of the noun with its 2nd pl. m. suffix, which seemingly serve as inclusion. Two identical nominal forms in vss. 20-21 are followed by three verbal forms with sgl. (vs. 23), pl. (vs. 25), and sgl. (vs. 27) alternating. This envelope structure, clearly expounding the biblical notion of how acceptable sacrifices should be, enhances its message by way of being congruent in form and content.

Identical Verbal / Nominal Forms

In a very few cases, verbs or nouns seem to have been structured according to grammatical forms so that an easily discernible structure becomes evident. At this point it should not be left unnoticed that both Lev 16 and 23, two pericopes where this literary device has been detected, are said to consist of several redactional layers.

The Verb **בוא** in Lev 16

In Lev 16, the message Moses is to convey to his brother Aaron begins with the strict warning **קדש** **אל הקדש** **ואל יבא בכל עת** “he must not come at any time into the Most Holy Place”¹⁷¹ in order to preclude any recurrence of the tragic fate of Aaron’s sons Nadab and Abihu. In continuation, vs. 3 commences with the command **בזאת יבא אהרן**

¹⁷¹ Milgrom, *Leviticus*, 1013, points out that in 16:2, 3, 16, 17, 20, 23, 27 the term **הקדש** means the inner shrine, whereas otherwise it is expressly called **קדש קדשים** (e.g., Exod 26:33). Because of this difference in terminology he maintains “that this terminological anomaly is one of the many reasons for regarding vv 2-28 as comprising a discrete literary unit that was not originally composed by the author or redactor of P,” an argument which seems to be at least debatable.

אל הקדש “in this way Aaron is to enter the Most Holy Place.”¹⁷² Then follows the detailed description of the required sacrificial animals (bull and ram for Aaron and his household, vs. 3b), the special high priestly garments (vs. 4), and the sacrificial animals for Israel (two he-goats and a ram, vs. 5).

It is the *tenfold* distribution of the verb בוא “come” (2585 / 60) arranged according to conjugational forms which enhances its uniqueness and possibly testifies to the structural cohesion and literary integrity of Lev 16:2-28.¹⁷³ The fact that the ten texts listed below have been thus grouped becomes even more convincing if the respective content is taken into consideration. The first two texts obviously need no further explanation. Aaron is summoned not to come “whenever he chooses” (NIV) to the Most Holy Place, but at the appropriate time and then to come only under the outlined conditions. A close reading of Lev 16 clearly reveals that the two sin offerings on Yom Kippur, rituals performed with the bull for Aaron and his family and the he-goat for Israel, are “interwoven with each other . . . and similar activities belonging to the two rituals alternate.”¹⁷⁴ At the same time, it is of significance to notice that not all activities performed on this day have been listed in the text of Lev 16,¹⁷⁵ essential procedural details which, of course, must have been well-known to the Aaronides. The ritual unity of the two sin offerings becomes evident even in the identical verbal form והביא (vss. 12, 15).

In the first triad the three forms of the verb בוא have been chiasmically arranged. The terminological equivalence is paralleled by congruence of content: בכאור “when he comes” to make atonement in the sanctuary (vs. 17) corresponds to “. . . the linen vestments he wore when he came [בכאור] to the sanctuary” (vs. 23aβ), and in between it is stated ובא אהרן “and Aaron shall come into the Tent of Meeting” (vs. 23aα).

¹⁷² Hartley, 222, n. 3a, states that the demonstrative pronoun בואת “anticipates the object, i.e., a bull and a ram, which occurs at the end of the sentence. It comes first to stress that Aaron cannot enter the Holy of Holies unprepared.”

¹⁷³ Of the nine verses this structure comprises Elliger, 200-201, ascribes vss. 2, 3a, 15, 17, and 23 to his *Grundschrift* which is not Pg¹ but rather Pg². Vss. 26-28 are part of his “erste Bearbeitungsschicht,” and vs. 12 is said to have been inserted at the point of the “Schlußredaktion.” Cf. Janowski, 267-268.

¹⁷⁴ R. E. Gane, “Ritual Dynamic Structure: Systems Theory and Ritual Syntax Applied to Selected Ancient Israelite, Babylonian, and Hittite Festival Days” (Ph.D. diss., University of California, Berkeley, 1992), 180.

¹⁷⁵ Ibid., 184-187.

2	בכל עת אל הקדש מבית לפרכת	ואל יבא
3	אל הקדש אהרן	בזאת יבא
12	מבית לפרכת	ומלא חפניו קטרת סמים דקה והביא
15	אל מבית לפרכת	ואביא את דמו
17	בקדש לכפר	וכל אדם לא יהיה באהל מועד <u>בבא</u>
23aα	אל אהל מועד אהרן	ובא
23aβ	הקדש אל	ופשט את בגדי הכד אשר לבש <u>בבא</u>
26		ואחרי כן יבוא אל המחנה
27	את דמם לכפר בקדש	אשר הובא
28		ואחרי כן יבוא אל המחנה

The phrase “ואחרי כן יבא אל המחנה” and afterwards he may come into the camp,” present only here in Leviticus, apparently brackets vs. 27. This statement refers to the two men, one of whom took the goat of Azazel to the desert (vs. 26) and the person who burned the hides, flesh, and offal of the bull and goat (vs. 28). In between these two statements mention is made of the bull and goat אשר הובא את דמם לכפר בקדש “the blood of which was brought in to make atonement in the sanctuary” (Wenham). From the description of the ritual it is already known that blood of these two animals was taken into the Holiest Place, a fact mentioned in vs. 15, which is likewise an integral part of this structure.

This impressive structure, which seemingly testifies to the literary integrity of the extant text, challenges the hypothesis of different provenience.

The Verb עשה in Lev 23

In a recent study Knohl hypothesizes that what he calls “Holiness School” (HS) was “responsible for the recension and final edition of the P stratum . . . the ‘Priestly Torah’.”¹⁷⁶ In comparing Lev 23 with Num 28 he argues for the latter to be “wholly PT”¹⁷⁷ and Lev 23 to be “composed of elements of both HS and PT.”¹⁷⁸ In contrast to Knohl’s interpretation, Milgrom maintains that the cultic calendar in

¹⁷⁶ Knohl, “Priestly Torah,” 66.

¹⁷⁷ Ibid., 67.

¹⁷⁸ Ibid. Furthermore he avers that certain sections in Lev 23 “clearly depart from the well-measured style of PT, and which mention some ritual practices unmentioned in Numbers” (68).

Num 28-29 "is probably an expansion of the calendar of Leviticus 23."¹⁷⁹

Knohl attributes vss. 9-22 and the second Tabernacle passage (vss. 39-43) to HS because "these sections conclude with the formula 'I am the Lord your God' . . . [which is] characteristic of HS."¹⁸⁰ Lev 23:2b-3 are to be assessed as "editorial addition,"¹⁸¹ in the second DS vss. 18-19 are called "the first addition"¹⁸² and vs. 21 "another addition."¹⁸³ The alleged "three different strata"¹⁸⁴ in the DS on Yom Kippur, and the absence of the phrase **יום תרועה** "a day for you to sound the trumpets" (NIV) used in Num 29:1 but absent from Lev 23:24 (here the day is spoken of as **זכרון תרועה** "remembrance announced with a trumpet" [Wenham]), make Knohl surmise "that in the original PT passage . . . the holiday was called 'the Day of Shofar Blasts' as in Nu 29:1."¹⁸⁵

In view of the various supposed supplements, the carefully created structure—an outline based on identical verbal forms of the common verb **עשה** "make" (2627 / 94)—in conjunction with the phrases **מלאכת עבדה** / **מלאכה** [כל]¹⁸⁶ "(any) work/servile work," is indeed surprising. The seven festivals in Lev 23 (each in the context of the respective DS) have been added in the margin of the table below so as to elucidate the elaborate literary makeup of the pericope. In order to highlight the differences between the structure present in the extant text and the alleged additions, the latter have been marked by means of the term "add" on the right margin.

The term **תעשה מלאכה** "do (all) work" (vs. 3aα: 2 sgl. m./vs. 30: 3 sgl. f.) has been signified "Aa," the phrase **כל מלאכה לא תעשו** "you are not to do any work" (3aβ, 28) "Ab," and finally the expression **כל**

¹⁷⁹ Milgrom, *Numbers*, xix.

¹⁸⁰ Knohl, "Priestly Torah," 68.

¹⁸¹ Ibid., 72.

¹⁸² Ibid., 84.

¹⁸³ Ibid.

¹⁸⁴ Ibid., 86. "The first stratum is the original PT passage, which has been preserved (with certain modifications) in versus (*sic*) 26-28a (ending: 'and you shall do no work'). The second stratum includes the initial HS addition found in verses 28b-31 (starting: 'throughout that day . . .') The third stratum is verse 32, which was the final addition, for which later editors (also from HS) were responsible."

¹⁸⁵ Ibid., 93.

¹⁸⁶ According to J. Milgrom, *Studies in Levitical Terminology I: The Encroacher and the Levite: The Term 'Aboda* (Berkeley: University of California Press, 1970), 80, n. 297, the difference between **כל מלאכה** and **כל מלאכת עבדה** is that the former "is severer and more encompassing" than the latter.

מלאכת עבדה לא תעשו “you are not to do any servile work”¹⁸⁷ (vss. 7, 8, 21, 25, 35, 36) “Ac.” The two occurrences of the form ועשיתם “and you shall make” (vss. 12, 19) have been signified “B.” It should be noted that vs. 3, speaking of the Sabbath and allegedly a later supplement, has been intricately integrated.

Although the last three verses are not part of the clear-cut tenfold structure, an outline based on identical verbal forms, they have been inseparably integrated into the context of Lev 23 as shown above in the structure based on the noun מלאכה “work”:

1. Sabbath	Aa	3aα	ששח ימים תעשה	מלאכה	add
	Ab	3aβ	לא תעשו	כל מלאכה	add
Passover	Ac	7	כל מלאכת עבדה לא תעשו		
	Ac	8	כל מלאכת עבדה לא תעשו		
2. Firstfruits	B	12	ועשיתם		add
F. of Weeks	B	19	ועשיתם		add
	Ac	21	כל מלאכת עבדה לא תעשו		add
3. F. of T. ¹⁸⁸	Ac	25	כל מלאכת עבדה לא תעשו		
4. Y. Kippur	Ab	28	לא תעשו	וכל מלאכה	add
	Aa	30		כל מלאכה	add
	Ab	31	לא תעשו	כל מלאכה	add
5. Sukkoth	Ac	35	כל מלאכת עבדה לא תעשו		
	Ac	36	כל מלאכת עבדה לא תעשו		

One cannot fail to see the eye-catching “enveloping” function of תעשה in vss. 3aα and 30, the call not to do any work in vss. 3aβ and 28,¹⁸⁹ and the bracketing function of vss. 7, 8 and 21, 25, by means of which the double mention of ועשיתם in vss. 12 and 19 is being put in the very center of this structure. Based on identical verbal forms this structure turns out to be at the same time chiasmatically arranged. Furthermore, with regard to ועשיתם “you shall make” in vss. 12 and 19 it must not be left unmentioned that only in these two cases the verb is used in the sense of “sacrificing” (vs. 12: a lamb; vs. 19: a he-goat and two lambs). In all other cases the verb is used in relation to the noun “work.”

¹⁸⁷ Ibid., 81, n. 297: “Perhaps the best translation for מלאכה would be ‘activity.’ The festivals, on the other hand, are bound by מלאכת עבדה, where מלאכה refers to any enterprise or occupation and עבדה is the physical labor attached to it, that is, ‘occupational work.’ Implied perhaps is that light work, unrelated to one’s livelihood, would be permitted.”

¹⁸⁸ “Feast of Trumpets.”

¹⁸⁹ If we were to come up with a macrostructural outline of the noun מלאכה “work” (166 / 16) 23:3aβ and 28 would be in the *seventh* and *twelfth* positions respectively.

Summary and Conclusions

This chapter was devoted to testing the basic working hypothesis that Leviticus has been artistically arranged according to thirty-seven distinct DS. The individual subunits seem to exhibit definite literary designs, such as seven-part, chiasmic, numerological, open-envelope, envelope, and "identical verbal/nominal" structures.

The first part of this chapter pointed to the structuring function of the verb דבר "speak." The alternation between divine and human speaker has obviously been used as a structural device in Lev 8:1-10:7; 22; 23; 24.

The second subsection dealt with *seven-part* structures. Significantly, several of them are based on the same words, which, of course, should be seen as a significant substantiation of the basic working hypothesis. The particle כל "all, ever" has been used in two elaborate structures in Lev 1-3 and 8:1-10:7, and in two more simple ones in chaps. 14 and 27, of which the latter is actually a numerological structure. Several of the seven-part structures have been composed as *three plus four* structures. This is the case with דם "blood" in chaps. 6:1-7:38 (in Lev 14 a six-part chiasmic דם-structure is capped by a *seventh*), אש "fire" in Lev 8:1-10:7, קדש in 10:8-20, and מחוץ ל "outside of" in chaps. 13-14. Three structures are of special significance because they consist not only of *seven* distinct parts but at the same time the *seventh* slot turns out to be the indisputable climax: In Lev 19 the common noun ארץ "land" culminates in making mention of the Exodus; in chap. 20 the common verb נתן "give" makes reference to the Lord's giving of Canaan to Israel in the seventh slot, and in Lev 22 the seven occurrences of the verb היה "be" culminate in another mention of the Exodus events. In Lev 23 the noun חג "feast" and the verb חגג "keep a feast" occur together seven times, and they seem to function as an artistic link between vss. 1-38 and the supposed supplement vss. 39-44.

The third subunit addressed the chiasmic structures that are of significance because in several cases they severely undermine the hypothesis of literary heterogeneity. In chaps. 4-5 it is the noun נפש "person," in chaps. 6-7 the verb קטר "turn into smoke," in Lev 14 the verb שחט "slaughter," in Lev 16 the noun בגד "garment," in Lev 23 the noun מלאכה "work," and the phrase יהיה לכם "you shall have." In an excursus the present position of Lev 24 was probed; this brief investigation proposed that the present position proves to be the most

appropriate one. In this chapter the two verbs **קלל** and **נקב** create an antithetic seven-part structure. In Lev 24 and 27 the noun **בן** “son,” and in chap. 26 the verb **געל** “abhor, loathe,” and in chaps. 25-26 the phrase **ארץ מצרים** “the land of Egypt” form the foundation of significant chiastic structures.

The fourth subsection dealt with numerological structures, where numeric outlines, i.e., the *sequence* and/or the sequential *position*, are of importance. The structural significance of the phrase **אשה (לריח ניחח)** **לי** in Lev 1-3 is pointed out, the role of the numeral “seven” in chaps. 13-14, the unique structural function of the verb **לקח** “take,” the structural organization by means of the phrase **אני יי (אלהיכם)** in Lev 19, the structuring role of the verb **רחץ** “bathe” in chap. 15, and the structural significance of the noun **חדש** “month” in chap. 23. The predilection of the ancients to place a profound statement or a word in the *seventh* (and at times *twelfth*) slot became manifest in Lev 14 and 25-26 with the verb **נתן** “give.” In a unique numerical pattern based on the noun **ארץ** “land” in Lev 25-26, the *seventh* and *twelfth* positions seem to be unparalleled in the Hebrew Bible.

In the fifth subsection of the third chapter, the open-envelope structures, consisting usually of eight members, were investigated. In this type of structure the *second* and *second-from-last* members are very similar, in clear contrast to the rest. While in some cases it may be merely for stylistic aesthetics—but again transcending the alleged redaction-critical layers—two extraordinary examples are probably of theological significance. In Lev 18 the structure is based on the divine **אני** “I,” and in chap. 26 on the noun **ברית** “covenant” in its relation to the verb **פרר** “break.” In the latter, the Lord’s imperturbable faithfulness is possibly stressed by having placed this statement in the *seventh* slot: “I shall . . . not abhor them to destroy them completely, breaking my covenant with them” (Hartley). Furthermore, one cannot fail to notice the clear-cut contrast between the *second-from-last*, that is, the seventh, and the *second* positions where it is stated: “and [you] fail to carry out all my commands and so violate my covenant” (NIV). While in Lev 20 the verb **מות** “die,” and in chap. 22 the phrase **איש / איש איש** “man/anyone” form the foundation of the open-envelope structures, in Lev 27 it is the phrase **בשקל הקדש** “according to the shekel of the sanctuary.”

A few examples of envelope structures encompassing the larger part of a given DS can be found in Lev 8-10 based on **יצא** “go out,” in chap. 17 on **פתח אהל מועד** “the entrance of the Tent of Meeting,”

and in chap.18 on the noun חֻקָּה “statute.” In Lev 22:17-33 the interplay of the verb רָצָה “accept favorably” and the noun רִצּוֹן “acceptance” interlinks two distinct DS.

The two examples of identical verbal/nominal forms are present in Lev 16 and 23. Based on the common verbs בָּרָא “come” and עָשָׂה “make” respectively, the structures testify to the artistic arrangement of the extant text. In view of the fact that both chapters are said to consist of several redactional layers, these findings may pose new questions regarding their alleged literary heterogeneity.

The sheer abundance of diverse structural outlines detected within the distinct delimitations of many DS seems to support the fundamental working hypothesis that Leviticus has been artistically structured by way of thirty-seven DS. In many cases the obvious literary outline testifies to the literary cohesiveness of the text before us, and furthermore, in many a case the terminological patterns enhance the theological message; more than once a profound theological kerygma has come to light only because a significant structure has been “unearthed.”

CHAPTER IV

MACROSTRUCTURAL ASPECTS OF LEVITICUS

The investigation of the microstructure of the different DS has revealed numerous literary devices, most of which were based on numerical notions. By means of these complex, creatively employed techniques not only has textual cohesiveness been created but at the same time significant theological statements were made. Repeatedly proof of the inextricable interrelation of form and content was given. Therefore we should not wonder that even on the macrostructural level the same literary devices have been used by the ancient author in order to create long-range connective links on the structural and theological levels. It is surprising how the biblical writer brought his literary skill into play in forming artistic patterns, enclosing at times more than half of Leviticus.

The investigation of the microstructure has shown that both very common and rare words have been employed by the ancient author in outlining the DS. In my opinion the same applies to the macrostructure of Leviticus. The criterion for structural suitability is therefore not the question of “commonness” or “rareness,” but rather a matter of forming the foundation for a significant structure.

Seven-part Structures

In view of the significance of the number *seven* in extrabiblical ancient literature, in various texts of the Hebrew Bible, and in the microstructure of Leviticus, we should not be surprised to find the same patterning device on the macrostructural level.

In each of the following subunits the sequence of entries follows the order of first usage of a given word/phrase in the extant text of Leviticus, with the exception of the numerical structures where an explanation is given for the difference in order.

The Noun פרכת

The distribution of the noun פרכת “curtain” (25 / 7), always referring

to the curtain separating the Holy from the Most Holy in the Tabernacle, shows a 2/3/2 design:

4:6	A	הקדש	את פני פרכת	והזה מן הדם שבע פעמים לפני יי
17	A		את פני הפרכת	והזה שבע פעמים לפני יי
16:2	B		מבית לפרכת	ואל יבא בכל עת אל הקדש
12	B		מבית לפרכת	והביא
15	B		מבית לפרכת	והביא את דמו אל
21:23	A	לא יבא ¹	הפרכת	אך אל
24:3	A	העדת באהל מ"	לפרכת	מחוץ

The central triad (16:2, 12, 15) referring three times to *inside* the veil (B), that is, the Most Holy, is enclosed by two references on either side, two texts which speak of the *outside* of the veil (A). According to 4:6, 17, the high priest sprinkles some of the blood of the sin offering “in front of the curtain” (NIV), that is, that side of the curtain facing the Holy.² A priest with any physical defect may eat of the most holy food (21:22), but he is strictly forbidden “to come to the curtain or to approach the altar” (21:23), that is, he is not allowed to perform any priestly duties. The idea of “outside the veil” is *expressis verbis* mentioned only once in the *seventh* position: מחוץ לפרכת העדת “outside the curtain of the Testimony” (NIV), a phrase which is found only once in the Hebrew Bible. In this ingenious *seven-part* structure quite different passages of Leviticus have been linked by means of the relatively rare noun פרכת.

The Verb שבר

Whereas in the previous outline a 2/3/2 pattern was revealed, the verb שבר “break” (148 / 7) brings to light a unique 3/1/3 structure. The seven texts can easily be grouped in two triads with a single one in the center. The first triad deals with the breaking (Niphal) of a “clay vessel”: the first must be broken in case meat of the sin offering is cooked in it, the second if a rodent falls into it, and the third if a man with a discharge has touched it. In Lev 22:22 mention is made

¹If we were to follow, for example, the hypothesis discussed by Blum, *Studien*, 253, n. 133, “daß Kap. 20* einmal mit 21f eine eigene Sammlung bildete” we would have to accredit a (final) redactor for this *seven-fold* and at the same time *chiastic* structure.

²Schenker, “Unterschied,” 123, considers the “Perikope der Verfehlung des Hohepriesters in Lv 4” a later addition, a hypothesis which is probably weakened by this artistically arranged seven-part structure.

of an animal with any broken limb which therefore is no longer fit to be sacrificed.

The second triad is of special interest because each time the Lord is the subject of the verb, which is unique throughout the Pentateuch. For Israel's sake the Lord broke the bars of their yoke in Egypt (26:13), but because of his people's stubbornness he will break their pride (26:19), and furthermore it is he who will break the bread supply (26:26) because of their defiant disobedience:³

6:21		יִשְׁכַּר	תִּכְשַׁל בּוֹ	אֲשֶׁר	וְכָלִי	חָרַשׁ
11:33		תִּשְׁכַּרְוּ	... וְאֵתוּ	אֲשֶׁר	וְכָלִי	חָרַשׁ
15:12		יִשְׁכַּר	יִגַּע בּוֹ הַזֶּבֶב	אֲשֶׁר	וְכָלִי	חָרַשׁ
22:22	אוֹ ... לֹא תִקְרִיבוּ	שִׁכּוֹר				
26:13	מִטָּה עֲלֵכֶם	וְאֲשַׁכְּרָה ⁴				
19	אֶת גְּאוֹן עֲזֹכֶם	וְשִׁכְרָתִי				
26	לָכֶם מִטָּה לֶחֶם	בְּשִׁכְרִי ⁵				

Two triads, each consisting of three conceptually interrelated texts, and an unrelated text in between, seemingly create a meaningful macrostructure encompassing a range of twenty chapters of the altogether twenty-seven of Leviticus.

The Noun גוי

It is surprising to find the common noun גוי "people" (556 / 7) only seven times in Leviticus, where it appears in a clear 3/3/1 structure. Appearing only in Lev 18-26, it seemingly has a clear structuring function, but the significance of this outline rests not so much on its *seven* occurrences but rather on the unique statement placed in the *seventh* position, a statement which is unique within the Pentateuch. The striking 3/3/1 outline clearly separates two triads and a separate *seventh* member. In the first group of three the bracketing function of the almost verbatim phrase, "the nation(s) which I am going to drive out before you" (18:24; 20:23), cannot be overlooked. This phrase encircles the statement "as it vomited out the nations which were before you" (18:28). Whereas in the first triad thrice reference is made to the Canaanites, the second group of three seems to have neighboring nations in mind:

³ Cf. Jer 19:11.

⁴ Cf. Ezek 34:27; Jer 2:20.

⁵ Cf. Ezek 5:16.

18:24	אשר אני משלח מפניכם	הגוים	כי בכל אלה נטמאו
28	לפניכם	הגוי	כאשר קאה את
20:23	אשר אני משלח מפניכם	הגוי	ולא תלכו בחקות
25:44	אשר סביבתיכם	הגוים	ועבדך ואמתך אשר יהיו לך מאת
26:33		בגוים	ואתכם אזרה
38		בגוים	ואברתם
45	להית להם לאלמים	הגוים	7 ^ה אשר הוצאתי אתם מארץ מצרים לעיני

In view of this outline we might speak of two self-contained triads, whereby in contrast to the significant structure of the first three texts, no ordering outline can be recognized in the second triad.

In contrast to the two preceding *seven-part* macrostructural outlines, it is the *seventh* position which is of significance, a literary device found repeatedly on the microstructural level. The undeniable climax, "I brought them forth from the land of Egypt *before the eyes of the nations* to be their God," is an unparalleled statement in the Pentateuch, though the Exodus is referred to quite often.⁶ The probably purposeful positioning of this phrase in the *seventh* slot seems to be indicative of some structural design, by means of which a significant theological tenet is conveyed.⁷

Chiastic Structures

In view of the numerous chiasmic structures present on the microstructural level, we need not be surprised to find some even on the macrostructural level. The following three chiasmic structures seemingly testify to the highly artistic textual arrangement of Leviticus.

The Verb יצק

The eight occurrences of the verb יצק "pour" (55 / 8), couched in a 3/2/3 pattern, and their distribution within Leviticus are of special

⁶ In Ezek 20:9, 14, 22 this idea is mentioned; cf. Ezek 22:41 (second exodus), 28: 25; 38:23; 39:27 (his holiness will be made known), 5:8 (judgment upon Israel), 22:16 (desecration of his name by Israel), Deut 4:6; Isa 52:10; Ps 98:2.

⁷ Elliger assigns these seven texts to the following redactional layers: 18:24 / Ph¹ (235); 18:28 / Ph² (235); 20:23 / Ph² (271); 25:33 / Ph² (348-349); 26:33, 38 were part of the "Agende des großen Herbstfestes" (371); 26:45 / Ph² (372). Sun, 576-580, ascribes these texts to the third (18:24, 28), fifth (20:23), first (25:33), first (26:33, 38), and third (26: 45) redactional stages.

significance because of the two different direct objects they take: “oil” as its object is quite common in other biblical texts, whereas “blood” is unique, occurring but twice in the Hebrew Bible. It should be borne in mind that both in 8:15 and 9:9, the two phrases are by the way *verbatim*, it is the blood of a sin offering for Aaron—one sacrificed on the first and the other on the eighth day—which is poured out at the base of the altar.

2:1 A	עליה <u>שמן</u>	ויצק		oil
6 A	עליה <u>שמן</u>	ויצקת		oil
8:12 A	המשחה על ראש אהרן	<u>משמן</u> ויצק		oil
15 B	אל יסוד המזבח	יצק	ואת הדם	blood
9:9 B	אל יסוד המזבח	יצק	ואת הדם	blood
14:15 A	על כף הכהן השמאלית	ויצק	ולקח הכהן מלג <u>השמן</u>	oil
26 A	הכהן על כף הכהן השמאלית	יצק	ומן <u>השמן</u>	oil
21:10 A	על ראשו <u>שמן</u> המשחה	ויצק	והכהן הגדול מאחיו אשר	oil

Having noticed the unique use of the verb יצק⁸ “pour” in Lev 8:15 and 9:9, Milgrom concludes that this usage “comprises one important piece of evidence that chaps. 8 and 9 were written by the same hand, in contrast to Exod 29.”⁹ Instead of pleading for authorial literary liberty, Paran underlines the importance given to the completion of the blood-rite construed with יצק instead of the more common שפך “pour.” By means of this literary device the completing act of the blood-rite has been assigned the *seventh* position, which seems to be very appropriate in view of the notion of “completeness” attached to the number “seven.”¹⁰ In Exod 29:12, the “normal” verb שפך is used,

⁸ Milgrom, *Leviticus*, 523, avers that the author of Lev 8—modeling this verse on Exod 29:12 where שפך is employed—“felt free to introduce changes in vocabulary and style, a practice also attested in Hittite ritual texts.”

⁹ Ibid., 580; cf. Elliger, 117.

¹⁰ Paran, 205, presents this outline of Lev 8:14-18 (204):

את פר החטאת	ויגש
אהרן ובניו את ידיהם על ראש פר החטאת	ויסמך
	וישחט
משה את הדם	ויקח
על קרנות המזבח סביב באצבעו	ויתן
את המזבח	ויחטא
[7 th]	אל יסוד המזבח
לכפר עליו	ואת הדם יצק
	ויקדשהו
את כל החלב אשר על הקרב ואת יתרת הכבד ואת שתי הכלית	ויקח
משה המבוזה ואת הפר ואת ערו ואת בשרו ואת פרשו שרף	ויקטר

which commonly describes the pouring out of the sacrificial blood¹¹ and which, as a matter of fact, *never* takes oil as its object. In view of the fact that the verb שָׁפַךְ appears only twice in Exodus (4:9; 29:12), Milgrom's conclusion—different authorship of Lev 8-9 and Exod 29—appears at least debatable. If, on the other hand, the usage of the verb in Lev 8 and 9 suffices to strongly support single authorship of this passage in contrast to Exod 29, there seems to be no reason why this "principle" could not be applied to the interrelated eight texts presently under discussion.

The Verb טָבַל

The special significance of the verb טָבַל "dip" (16 / 6) consists in the unique use of the preposition מִן (4:17; 14:16) in contrast to the common construction with ב. In my understanding it cannot be finally answered whether in 4:17a the interchange¹² of the two prepositions ב and מִן is due to a "shortened form"¹³ or to emphasis:¹⁴

4:6	והזה מן הדם שבע פעמים	בדם	הכהן את אצבעו	וטבל	A
17	והזה שבע פעמים	מִן הדם	עצבעו	וטבל	B
9:9	ויתן על קרנות המזבח	בדם	אצבעו	ויטבל	A
14:6	הצפר השחטה	בדם	אותם ואת הצפר החיה	וטבל	A
16	והזה מן השמן ...	השמן מִן	הכהן את אצבעו הימנית	וטבל	B
51	הצפר השחוטה	בדם	אתם	טבל	A

But in view of this significant chiasmic structure in the overall outline of Leviticus, a structure created by the two exceptional uses of the preposition מִן, an answer has to be provided for this most unique and artistic arrangement. Furthermore, if the respective sacrificial contexts of Lev 4:6, 17 and 9:9 are taken into consideration, some light may be shed on the structure of the first three texts:

4:6	sin offering of the high-priest
17	sin offering of the congregation of Israel
9:9	sin offering of the high-priest

¹¹ The phrase יצק דם appears once more—in a noncultic context—in 1 Kgs 22:35: ויצק דם המכה אל חיק הרכב "and the blood of his wound ran onto the floor of the chariot."

¹² Cf. N. M. Sarna, "The Interchange of the Prepositions *Beth* and *Min* in Biblical Hebrew," *JBL* 78 (1959): 312.

¹³ Milgrom, *Leviticus*, 244; Paran, 285, n. 36.

¹⁴ Hartley, 47, n. 18.a.

With regard to the usage of מן in 14:16, Parān's proposed literary structure of vss. 14-17 is most insightful.¹⁵

A	ולקח הכהן מדם האשם
B	ונתן הכהן על תנוך און המטהר הימנית ועל בהן ידו הימנית ועל בהן רגלו הימנית
C	ולקח הכהן מלג השמן ויצק על כף הכהן השמאלית
C	וטבל הכהן את אצבעו הימנית מן השמן אשר על כפו השמאלית והזה ...
B	ומיתר השמן ... יתן הכהן על תנוך און המטהר... ולע בהן רגלו הימנית
A	על דם האשם

This illuminating chiasitic structure which, because of the enveloping function of the phrase דם האשם "the blood of the guilt offering," is at the same time a perfect *inclusio*, closely interlinks vs. 14aα with vs. 17b, vs. 14aβ to vs. 17a (the priest's putting oil on the right thumb and the right toe of the person to be cleansed), and vs. 16a with 16b (the priest dipping his right index finger into the oil and then sprinkling it seven times before the Lord). Although Parān may be quite correct in explaining the unusual construction in Lev 14:16, it nevertheless deserves our attention that on the level of the extant text in each of the two triads there is a chiasitic structure, and once they are juxtaposed the two triads reveal an overall chiasitic structure: ABA ABA. The unique use of טבל in relation to the prepositions מן and ב definitely deserves some convincing explanation, especially if the hypothetical H provenance of Lev 14:33-57 is accepted.

The Phrase ארץ מצרים

The significance of the phrase ארץ מצרים "the land of Egypt" has already been noticed in the microstructure of Lev 11 where it seemingly supported the structural and theological significance of vs. 45: "For I am the Lord who brought you up from the land of Egypt." In case Lev 11 as a whole proves to be an inextricably intertwined literary unit, based on the patterns analyzed above, the theological and structural significance of Lev 11:44-45 as a literary link to chaps. 18-26 gains in momentum. If the admonition addressed to Israel "to make itself holy . . . which is the most distinctive characteristic of

¹⁵ Parān, 169; Milgrom, *Leviticus*, 848, quoting Lund's chiasitic structure (vss. 11-20) with some modifications, concludes that since "this introversion . . . glosses over some jarring elements . . . this passage is a clear indication that the large-scale chiasitic structure was not perfected by the P school. . . . Thus the degree of sophistication in introverted structures becomes a criterion for distinguishing P from H."

H¹⁶ proves to be part and parcel of Lev 11, this chapter's relation to the so-called Holiness Code has indeed to be reevaluated.

The pointed reference to the Exodus in Lev 11:45 is bracketed by "והייתם קדשים כי קדש אני" "I am the YHWH" and the phrase "be holy because I am holy." In other words, reference to the Lord's holiness and his calling upon Israel to be holy are closely related to his *Heilstat* performed on behalf of his people.¹⁷

In investigating the microstructure of Leviticus it was established that in Lev 19 (possibly in chap. 18, as well); 22; 25-26 the unexpected mention of the Exodus has been closely connected to the respective context; this has been accomplished by means of various literary devices. The repeated references to the Exodus from Egypt arouse the suspicion that this may turn out to be one of the major terminological patterns by means of which Leviticus has been organized on the macrostructural level. It therefore seems reasonable to scrutinize the eleven references to "ארץ מצרים" "the land of Egypt"¹⁸ present in Leviticus.

The chiasmic arrangement not only closely connects 11:45 with Lev 18-26, but seems to bespeak a deliberate artistic design on the part of the author:

11:45	<u>להית</u> <u>לכם</u> <u>לאלהים</u>	מארץ מ"	המעלה אתכם
18:3		ארץ מ" אשר ישבתם בה	כמעשה
19:34		בארץ מ"	כי גרים הייתם
36		מארץ מ"	אני יי...הוצאתי אתכם
22:33	<u>להיות</u> <u>לכם</u> <u>לאלהים</u>	מארץ מ"	המוציא אתכם
23:43		מארץ מ"	בהוציא אותם
25:38	<u>להיות</u> <u>לכם</u> <u>לאלהים</u>	מארץ מ" לתת לכם את א" כנען	הוצאתי אתכם
42		מארץ מ"	עבדי הם...הוצאתי אתם
55		מארץ מ"	עבדי הם...הוצאתי אתם
26:13		מארץ מ" מהוית להם עבדים	הוצאתי אתכם
45	<u>להית</u> <u>להם</u> <u>לאלהים</u>	מארץ מ" לעיני הגוים	הוצאתי אתם

For lack of space in the margin of the above table a diagrammed outline is given here, a structure based on the phrase "to be your/

¹⁶ Milgrom, *Leviticus*, 694.

¹⁷ Rendtorff, *Bundesformel*, 25, remarks: "Hier ist also die Heiligkeit Jhwhs, die neu zu seinem Gottsein hinzugefügt wird und aus der die Forderung an die Israeliten erwächst, selbst heilig zu sein."

¹⁸ Because of the repeated references to the Exodus in the so-called Holiness Code, Joosten, 385, calls the Exodus one of the "grandes thèmes du Code de Sainteté."

their God”¹⁹ in relation to “the land of Egypt.” A BBB ABA BBB A.

The listing of the eleven texts where “the land of Egypt” is mentioned reveals that four times the term is followed by the second part of the so-called covenant formula: “to be your/their God.”²⁰ In view of this outstanding literary outline it should be queried whether it is really true that “the large-scale chiastic structure was not perfected by the P school . . . [and] thus the degree of sophistication in inverted structures becomes a criterion for distinguishing P from H.”²¹ If this artistic arrangement is the work of H, what is to be done with the intricate structures developed by P in Lev 11, and if P has proven his craftsmanship in composing a unified chap 11, where does H come in? To me, this structure severely weakens the hypothetical partitioning of Leviticus into P and H, on the structural and therefore as well on the theological level.

Besides the chiastic structure there is another artistic device: the *seventh* position contains an unparalleled cluster of theological statements which according to my knowledge is unique in both Leviticus and the entire Hebrew Bible: the Exodus, the giving of the land, and (part of) the so-called covenant formula have been juxtaposed by the biblical writer. Hence it may not be wrong to claim that by way of the chiastic arrangement and the unequaled *seventh* position, literary artistry has been employed in order to enhance theological meaning and formulate theological message.²² The Lord’s bringing Israel out of Egypt apparently aimed at giving them the land of Canaan, but the final aim and purpose of the Exodus was to be their God.²³ The repeated mention of the Exodus from Egypt in conjunction with the Lord’s promise, “to be your/their God” has seemingly been used in

¹⁹ In MT even the plene/defective spelling of להיות (11:45; 26:45) and להיות (22:33; 25:38) is symmetrical.

²⁰ Rendtorff, *Bundesformel*, 26, remarks that “dies nicht nur eine ‘halbe’ Formel ist, sondern für das Geschick Israels alles daran hängt, daß Jhwh sein Gott ist und bleibt.” In 26:12, והתהלכתי בתוכם והייתי לכם לאלהים ואתם תהיו לי לעם, “I shall walk about among you. I shall be your God and you will be my people” (Hartley), the complete “covenant-formula” is used and in vs. 13 the Exodus from the land of Egypt is mentioned.

²¹ Milgrom, *Leviticus*, 848.

²² Concerning the theological implications of the so-called covenant formula, Bartelmus, 184, remarks: “Jahwes Rede hat dann zum Inhalt, daß seine zukünftige Existenz nur mehr zwei Ziele haben wird, nämlich Gott zu sein für Israel und umgekehrt erwartet er von Israel, daß dessen Existenz in Zukunft auch nur mehr zwei Zielen dienen soll, nämlich Volk zu sein für Jahwe.”

²³ Rendtorff, *Bundesformel*, 43: “Aber die Bestimmung des Zwecks der Herausführung ist hier gleichsam verdoppelt (mit zweimaligem Infinitiv mit ל).”

the text before us to carefully create structural cohesiveness and enhance a significant theological tenet.

Numerological Structures

As in the preceding six macrostructural outlines the five following will be likewise arranged according to the first usage of the respective word/phrase in the text of Leviticus. In the then following two entries (ה[מזבח] אל יסוד "against all sides of the altar," and קרן "horn") the *seventh* position has possibly been stressed; in the ensuing two outlines (בקר "cattle," and שפך "pour out") the *seventh* position is unique in the Hebrew Bible; in the last three examples (על ה[מזבח] סביב "against all sides of the altar," שעיר "he-goat," and נושא "carry, bear") both the *seventh* and the *twelfth* positions have been given prominence.

The Noun כליות

The noun כליות "kidneys" (31 / 14), which appears always as plural in the Hebrew Bible, is present fourteen times in Leviticus and seemingly functions as a connecting link in the first part of Leviticus, interlinking Lev 3 with 9. While the triple repetition in the case of the fellowship offering links the three distinct parts of Lev 3, the verbatim reiteration with the sin offering of the high priest (4:3-12) and the guilt offering (7:1-10) creates further connections. In Lev 8:16 and 25 the verbatim repetition interlinks the offering of the bull for the sin offering with the ram for the ordination offering, and finally in 9:10, 19 the sin offering for Aaron is linked with the fellowship offering for the people of Israel.

Besides the obvious symmetry there seems to be likewise a certain "anomaly." In Lev 4-5, in the context of the sin and guilt offerings the type of animal to be sacrificed is explicitly stated, whereas in Lev 6:1-7:21, in the context of the five *toroth*, this is never done. The striking contrast between the sin and the guilt offering in Lev 4-5 is that in the case of the latter (5:14-26) no mention is made at all that the ram, the only animal mentioned in this pericope, is slaughtered as a sacrifice. The possibly purposefully omitted mention of the slaughtering of the guilt offering is finally obviated in 7:1-10:

3:4	ואת שתי הכ" ואת החלב... על הכסלים ואת היתרת על הכבד על הכ" יסירנה	
10	ואת שתי הכ" ואת החלב... על הכסלים ואת היתרת על הכבד על הכ" יסירנה	
15	ואת שתי הכ" ואת החלב... על הכסלים ואת היתרת על הכבד על הכ" יסירנה	
4:9	ואת שתי הכ" ואת החלב... על הכסלים ואת היתרת על הכבד על הכ" יסירנה	
7:4	ואת שתי הכ" ואת החלב... על הכסלים ואת היתרת על הכבד על הכ" יסירנה	
8:16	ויקח את כל החלב אשר על הקרב ואת יתרת הכבד ואת שתי הכ" ואת חלבהן	
25	ויקח... ואת כל החלב אשר על הקרב ואת יתרת הכבד ואת שתי הכ" ואת חלבהן	
9:10	ואת החלב ואת הכלית ואת היתרת מן הכבד ... הקטיר המזבחה	
19	ואת החלבים ... והכלית ויתרת הכבד	

If we examine the sacrificial context of each text in the above table, the following somewhat chiasitic structure can be established:

3:4, 10, 15	A	fellowship offering	
4:9	B	sin offering	for the high priest
7:4	C	guilt offering	
8:16	B	sin offering	for the high priest
25	D	ordination offering	for the high priest and his sons
9:10	B	sin offering	for the high priest
9:19	A	fellowship offering	

In view of this arrangement there would be no difference, of course, had the ritual procedure been given in Lev 5. But two more points should be taken into consideration. First, by means of this link chaps. 1-5 and 6-7 are closely interrelated, and, second, the omission of the sacrificial procedure in 5:14-26 may be due to authorial intention—a hypothesis which is possibly substantiated by the following structure based on the verb סלח “forgive.”

The Verb סלח

Whereas the first nine occurrences of the verb סלח “forgive” (46 / 10) interlink the three DS in Lev 4:1-5:26, the tenth in 19:22 is interrelated by means of a large-scale 3/3/4 structure. The respective context of each of the following ten verses suggests three chiasitic structures. In the first triad the sacrifice of the chieftain employing the term מחטאתו “from his sin” (4:26) is bracketed by those of the whole congregation and the ordinary Israelite where מחטאתו is lacking.

In the second triad the sacrifices consisting of a sheep and the “cereal” sin offering of the impoverished Israelite enclose the offering of two turtledoves or pigeons. The *inclusio* of the second triad becomes manifest by the alternation of the prepositions על and מן preceding the noun חטאת:

4:20	להם	ונסלח		עלהם הכהן	וכפר
26	לו	ונסלח	<u>מחטאתו</u>	עליו הכהן	וכפר
31	לו	ונסלח		עליו הכהן	וכפר
35	לו	ונסלח	<u>על חטאתו אשר חטא</u>	עליו הכהן	וכפר
5:10	לו	ונסלח	<u>מחטאתו אשר חטא</u>	עליו הכהן	וכפר
13	לו	ונסלח	<u>על חטאתו אשר חטא</u> ...	עליו הכהן	וכפר
5:16	לו	ונסלח		<u>כאיל</u> <u>האשם</u>	7 ^ה והכהן יכפר עליו
18	לו	ונסלח	... על שגגתו	הכהן	וכפר עליו
26	לו	ונסלח		הכהן לפני יי	וכפר עליו
19:22	לו	ונסלח	על חטאתו אשר חטא	<u>כאיל</u> <u>האשם</u> לפני יי	וכפר עליו הכהן

In the group of four an inclusion is created by means of the phrase “and the priest will make atonement for him with the ram of the guilt offering, and he will be forgiven” (5:16) and the almost verbatim statement (slightly extended and a minimal change in word order) in Lev 19:22. It is noteworthy that both in 5:16 and 19:22 no mention is made at all whether the ram is sacrificed or not. The conspicuous expression על חטאתו אשר חטא “for his sin which he committed,” present in 4:35; 5:13 and 19:22, creates another terminological link. As can be seen in the above table, the interlinking between the latter and former does not rest solely on the verb “forgive,” however. If the context of each text is taken into consideration, an additional link can be seen: the first six times the verb סלח is integrated in the context of the sin offering and the last four times it is connected with the guilt offering.

The Verb מצא

The eightfold occurrence of the verb מצא “find” (455 / 8) has been organized in a 2/3/3 pattern. There can be no doubt that in Lev 5:22, 23 the point of contact is אבדה “lost thing,” which is found. Besides the easily recognizable chiasmic structure of the first triad—except for a slight change in word order, 9:12b α and 18b α are identical—it is only here that the verb appears in the Hiphil. Whereas in 9:12b the blood rite of the burnt offering is described, vs. 18 deals with the blood manipulation of the fellowship offering. This dual description of the blood rite embraces the depiction of Aaron’s sons passing the parts of the burnt offering to their father.

The second group of three contains another conspicuous chiasmic structure. Lev 12:8 “and if she does not acquire the means for a

sheep,”²⁴ and 25:28 “and if he does not acquire the means to repay him”—in both cases the people involved seem to be poverty-stricken—encompass the *positive* statement in 25:26: “if, however, a man has no one to redeem it for him but he himself prospers and acquires sufficient means to redeem it.” (25:26):

5:22	אבדה וכחש בה	או מצא
23		את האבדה אשר מצא
9:12	בני אהרן אליו את הדם	וימצאו
13	אליו	ואת העלה המציאו
18	בני אהרן את הדם אליו	וימצאו
12:8	ידה ²⁵ די שה	ואם לא תמצא
25:26	כדי ²⁶ גאלתו	7 th ואיש כי לא יהיה לו גאל והשיגה ידו ומצא
28	ידו די השיב לו	ואם לא מצאה

The overall artistic structure of the verb מצא “find” gains in momentum by way of the positive statement (25:26) which “chances” to have been placed in the *seventh* position.

The Verb שלח

The ten texts in which the verb שלח “send” (846 / 10) is present appear in a 2/4/4 structure. This outline becomes even more evident when the respective subject and the direct objects are taken into consideration. While in 14:7, 53, the “sending away” of the living bird is mentioned, each text of the first group of four (Lev 16) is closely related to the “sending” of the he-goat to Azazel. Within the second group of four the Lord is the one who is “sending”: the identical statement in 18:24 and 20:23, “which I shall expel before you,” is followed by two references to the Lord’s “sending” wild beasts and the sword against unfaithful Israel:

²⁴ According to Elliger, 155-157, vs. 8 being called “Bedürftigkeitsnovelle” 155) by him, was the final addition to this DS. Wang, 27, views vs. 8 “as a secondary gloss.” Hartley, 167, avers that “the exception clause (v 8) was appended quite early, no later than the time of the judges . . . though most scholars assign it to the post-exilic period.” Milgrom, *Leviticus*, 761, maintains: “This verse is clearly a later supplement, as shown not only by its placement after the true end of the chapter, the subscript of v 7b, but—more importantly—by its altered vocabulary.”

²⁵ די occurs one more time in Lev 5:7: ואם לא תגיע ידו די שה.

²⁶ This is the only time כדי is used in Leviticus.

14:7	על פני השדה	את הצפר החיה	ושלח
53	את הצפר החיה אל מחוץ לעיר אל פני השדה		ושלח
16:10	לעזאזל המדברה	אתו	לשלח
21	המדברה	ביר אִישׁ עֲתִי	ושלח
22	כמדבר	את השעיר	ושלח
26	לעזאזל	את השעיר	והמשלח
18:24		מפניכם	7 th אשר אני משלח
20:23		מפניכם	אשר אני משלח
26:22		בכם את חית השדה	והשלחתי
25		דבר בתוכם	ושלחתי

Whether the placing of the first reference to the expulsion of the Canaanites in the *seventh* position is accidental or due to artistic design cannot be definitely answered, because the phrase is repeated verbatim in 20:23. In spite of this ambiguity, however, there can be no doubt that the statement placed in the *seventh* (and eighth) position(s) is unique in the Hebrew Bible.²⁷

The Verb ירא

By means of the alternation of the grammatical forms—2 pl. imp. (A; in conjunction with ‘my sanctuary’ AS) and 2 sgl. m. plus *waw* (B)—the eight occurrences of the root ירא “fear” (293 / 8), which are present only in Lev 19 and 25-26, seemingly create a meaningful outline. In the three instances of the 2nd pl. imp., the injunction to revere mother and father (19:3) and “my sanctuary” (19:30; 26:2), the command is linked with the Lord’s admonition to keep “my Sabbaths” (19:3, 30; 26:2).²⁸

19:3	A	ואת שבתתי תשמרו	תיראו	אִישׁ אִמּוֹ וְאָבִיו
14	B	אני יי מאלהיך	<u>ויראת</u>	
30	AS	אני יי	את שבתתי תשמרו <u>וּמִקִּרְשִׁי תִירָאוּ</u>	
32	B	אני יי מאלהיך	<u>ויראת</u>	
25:17	B	כי אני יי אלהיכם	<u>ויראת</u>	
36	B	מאלהיך	<u>ויראת</u>	
43	B	מאלהיך	<u>ויראת</u>	
26:2	AS	אני יי	את שבתתי תשמרו <u>וּמִקִּרְשִׁי תִירָאוּ</u>	

²⁷ The Piel participle of שלח in reference to the expulsion of the Canaanites occurs only twice in the Hebrew Bible.

²⁸ A further link between the two DS, Lev 19 and 25-26, is established by means of the noun אִילִּיל “idol” which is used only in 19:4 and 26:2.

The description of filial reverence for mother and father by using the verb ירא "fear" is "most unusual"²⁹ (Exod 20:12 and Deut 5:16 employ the verb כבד). In case the respective context is taken into consideration those texts using the 2 sgl. m. plus *waw* permit the following conclusion: in each case fearing the Lord is expressed by respecting the needs of the deaf and blind (19:14), the aged and elderly (19:32), by not taking advantage of each other (25:17), by not taking interest from any fellow Israelite (25:36), and by not ruling ruthlessly over any fellow Israelite (25:43).³⁰ In the present outline 19:30 and 26:2 seemingly function as an *inclusio* "bracketing" several chapters of the second half of Leviticus.

It must not be forgotten that Lev 26:1-2, a brief passage that already figured prominently in the context of the נתן-structure of Lev 25-26 analyzed above, also plays a crucial role in the present structure.

The Phrase אל יסוד המזבח

A careful reading of the sacrificial ritual makes evident that only a small amount of blood was used by the priests for the blood-rite, while the major portion was obviously poured out אל יסוד המזבח "at the base of the altar." The eightfold distribution of this phrase has been cast in a 3/3/2 outline and brings to light this terminological pattern:

4:7	אל יסוד מזבח העלה	ישפך	ואת כל דם הפר	
18	אל יסוד מזבח העלה	ישפך	ואת כל דם	
25	אל יסוד מזבח העלה	ישפך	ואת דמו	
30	אל יסוד המזבח	ישפך	ואת כל דמה	
34	אל יסוד המזבח	ישפך	ואת כל דמה	
5:9	אל יסוד המזבח		והנשאר בדם ימצה	
8:15	אל יסוד המזבח	יצק	ואת הדם	7 th
9:9	אל יסוד המזבח	יצק	ואת הדם	

As already stated above, the two synonymous verbs שפך and יצק "pour out" have been used by the ancient writer of Leviticus. In the above table the first five times the verb שפך is used and in the last two

²⁹ Hartley, 312.

³⁰ Blum, *Studien*, 253, remarks that "wiederum ein gemeinsamer Nenner erkennbar ist: der Schutz von (sozial) Schwachen (Behinderte, Alte, ökonomisch Abhängige)."

יצק. The small amount of blood of a bird cannot, of course, be poured out, and therefore the verb מצה “drain out” (5:9) is employed.

But apparently the author applied an additional stylistic means to outline the eight occurrences of the phrase. Though it is always the blood of a חטאת “sin offering” which is poured/drained out at the base of the altar of burnt offering, it seems significant that only in the first three cases—the חטאת for the high priest, the congregation of Israel, and the chieftain—it is expressly stated: אל יסוד מזבח העלה “at the foundation of the altar of burnt offering.” The following three sacrifices are the ones of members of the community—two different sacrificial animals are dealt with—and the third depicts the חטאת of an impoverished Israelite. The last two sacrifices of the list are both sin offerings sacrificed by Aaron, the high priest, one on the day of his ordination and the other on the eighth day of the inauguration of the Tent of Meeting.

As mentioned above, Lev 8:15 and 9:9 are the two exceptions concerning the use of יצק in the Hebrew Bible: only here is the verb followed by the noun “blood” as its accusative object. Whether the placing of 8:15 in the *seventh* position is due to some design or mere coincidence cannot be clarified because 8:15bα and 9:9b—being in the eighth position—are identical.

The Noun קרן

The eight-part structure based on the noun קרן “horn” (76 / 8) appears in a logically arranged 2/3/3 pattern. While in both Lev 4:7 and 18 reference is made to the incense altar, in the following five texts the blood is applied to the horns of the altar of burnt offering. We should be aware of the fact that in each case it is the blood of a sin offering with which the blood rite is performed. At this point it should not be left unmentioned that there are only three more instances in the Hebrew Bible where the blood of a sacrificial animal, always a sin offering,³¹ is applied to the horns of the altar.³² In

³¹ Gane, “Ritual,” 168-169, remarks: “Only in purification offerings is the blood put on altar horns, the highest part of an altar, making the blood prominent in a vertical direction, the direction in which smoke of sacrifices or incense goes up to the deity.”

³² Whereas in Exod 29:12, וּלְקַח מִדָּם הַפָּר וְנָתַתָּה עַל קַרְנֵי הַמִּזְבֵּחַ, and Ezek 43:20, וּלְקַח מִדָּמוֹ וְנָתַתָּה עַל אַרְבַּע קַרְנָיו, the altar of burnt offering is referred to, in Exod 30:10 the altar of incense is under consideration: “Once a year Aaron shall make atonement on its horns [וּכְפַר אֹהֶן עַל קַרְנָיו אֶחָד בַּשָּׁנָה]. This annual atonement must be made with the blood of the atoning sin offering for the generations to come” (NIV).

looking at the table below we easily recognize the particular position of 8:15 and 16:18: the additional סביב “around” makes them differ from the other texts; besides, they “bracket” the text in the *seventh* position, a text that differs from the rest in that the verb טבל “dip” is used—as is the case in the passages 4:3-12 (vs. 6) and 4:13-21 (vs. 17)—instead of לקח “take” (4:25, 30, 34; 8:15; 16:18):

4:7	ונתן הכהן מן הדם על קרנות	מזבח קטרת הסמים לפני יי	
18	ומן הדם יתן על קרנת	אשר לפני יי המזבח	
25	ולקח הכהן מדם... באצבעו ונתן	מזבח העלה	על קרנת
30	ולקח הכהן מדמה באצבעו ונתן	מזבח העלה	על קרנת
34	ולקח הכהן מדם... באצבעו ונתן	מזבח העלה	על קרנת
8:15	ויקח משה את הדם ויתן	המזבח סביב	על קרנות
9:9	ויטבל אצבעו בדם ויתן	המזבח [7 th]	על קרנות
16:18	ולקח ... ומדם השעיר ונתן	המזבח סביב	על קרנות

The three texts of the first triad, forming a perfect chiasmic structure are in the same way as 4:7, 18, part and parcel of the second DS (4:1-5:13). We must not lose sight of that the first five texts of this structural outline have been integrated into a single DS, a fact that seemingly testifies to the literary cohesiveness of Lev 4.

The chiasmic composition of the second triad is evidenced by the additional סביב which is lacking in all other cases. It certainly is not insignificant noticing that, as is shown below, Lev 8:15 and 16:18 have been placed to the prominent seventh and twelfth positions in the structure based on על המזבח סביב “against all sides of the altar.” It is beyond the scope of this study, however, to discuss any possible theological implications which may be based on the extraordinary terminology in these two texts.³³

The Noun בקר

There is nothing special about the noun בקר “cattle” (183 / 14) except that the *seventh* position is unique throughout the Hebrew

³³ Cf., for example, A. M. Rodriguez, *Substitution in the Hebrew Cultus*, Andrews University Seminary Doctoral Dissertation Series 3 (Berrien Springs, MI: Andrews University Press, 1979), 136-138; Milgrom, *Leviticus*, 255. The theological interpretations of these two texts by Rodriguez and Milgrom are diametrically opposed. In view of the dual terminological agreement, the theological implications of these two texts should be reconsidered.

Bible.³⁴ The sacrificial animal Aaron is about to slaughter on the eighth day, as it were the first sacrifice of the newly anointed high priest, is emphasized by the special appellation **עגל בן בקר** “bull-calf” (Hartley). Whether the term **עגל** “calf” is a deliberate reminder of the golden calf or a mere coincidence may be a matter of debate.³⁵ If this structure proves to be true to the text before us, this structural outline based on the common noun **בקר** “cattle,” turns out to be the most encompassing artistic outline, a structure which extends from the second verse to the third-from-last verse of the third book of Moses:

1:2	ומן הצאן תקריבו את קרבונכם	מן הבהמה מן הבקר	
3		אם עלה קרבנו מן הבקר	
5	לפני יי	ושחט את בן הבקר	
3:1	הוא מקריב	אם מן הבקר	
4:3	תמים	והקריב ... פר בן בקר	
14		והקריבו ... פר בן בקר	
9:2	לחטאת	קח לך עגל בן בקר	7 th
16:3	לחטאת	כפר בן בקר	
22:19	בכשבים ובעזים	תמים זכר בבקר	
21	או כצאן תמים	ואיש כי יקריב ... בבקר	
23:18	אחד	והקרבתם .. ופר בן בקר	
27:32	וצאן	וכל מעשר בקר	

Because of the unique expression, a statement which “chanced” to be placed in the *seventh* position, we may assume this to be a deliberate outline on the part of the person who composed the text before us.³⁶

The Verb שפך

In seven of the eight instances the verb **שפך** “pour” (115 / 8) refers to the pouring of *blood*. The first five obviously tie together the five distinct parts of Lev 4 (vss. 3-12, 13-21, 22-26, 27-31, 32-35). As in the preceding structure it is again the *seventh* position which is of special interest, a statement which is unparalleled in the Hebrew

³⁴ B. Beck, “**בקר**, bāqār,” *TDOT*, 2:216, maintains: “P probably intentionally avoided the related term ‘*eghel*, ‘calf,’ because of the criticism of the cult places Dan and Bethel: Lev 9:3 does mention the young bull (*‘eghel*), but this comes from an earlier stratum. However, in the literary expansion in 9:2, this has been corrected by the addition of *ben baqar*, so that when all is said and done the young bull is not used at all in P.”

³⁵ Cf. Hartley, 122.

³⁶ It is of interest that the two nouns **בקר וצאן** “herd and flock” (NIV), have been juxtaposed both the first (1:2) and the last (27:32) time, and once more, in 22:21.

Bible.³⁷ As to my knowledge, nowhere else is the slaughtering of a domesticated animal for human consumption, the slaughter of which did not take place near the altar of burnt offering declared דם שפך "he has poured out blood."

This declaratory formula elsewhere stands for killing a human The use of the verb כחשב "consider, reckon," indicates that a court, perhaps a cultic judicial body pronounces the sentence. . . . This language conveys the seriousness of this cultic offense. The penalty for such violation is that the person is נכרה "cut off" from the people.³⁸

4:7	אל יסוד מזבח העלה	ישפך	ואת כל דם הפר	
18	אל יסוד מזבח העלה	ישפך	ואת כל הדם	
25	אל יסוד מזבח העלה	ישפך	ואת דמו	
30	אל יסוד המזבח	ישפך	ואת כל דמה	
34	אל יסוד המזבח	ישפך	ואת כל דמה	
14:41	³⁹ העפר את	ושפכו		
17:4	ונכרת האיש ההוא מקרב עמו	דם שפך	דם יחשב לאיש ההוא דם שפך	7 th
13	את דמו וכסהו בעפר	ושפך		

The probably deliberate distribution of the verb שפך may be viewed as another example of textual interrelatedness, conceptual and terminological linkages transcending the alleged P and H provenance. Furthermore, the numerical outline clearly evidences that in the extant text Lev 17 is intricately linked with the preceding sixteen chapters, an insight which may shed new light on the relationship of Lev 17 with the so-called Holiness Code.⁴⁰

³⁷ In view of the unique statement which "chances" to be in the *seventh* position it is questionable whether those scholars—claiming that 4:3-12 are secondary—do justice to the extant text. Furthermore, according to Koch, *Priesterschrift*, 54-55, the rites for the disposal of the rest of the blood, vss. 7b, 18b, are later additions, two texts that have been intricately integrated in the above table. Because of this significant outline it seems at least debatable whether Janowski, 222-242, does justice to the extant text in differentiating between "*kleinem Blutritus*" (4:25, 30, 34) and "*großem Blutritus*"—4:7 and 18 are, of course, considered to be part of the latter. In concluding his investigation he postulates "die ursprüngliche Nichtzusammengehörigkeit der beiden Blutriten" (227).

³⁸ Hartley, 272.

³⁹ The noun עפר occurs only in 14:41, 42, 45; 17:13, hence the first and last mentions of the noun "bracket" the seventh position of the verb שפך.

⁴⁰ Hartley, 250-251, remarks: "A few scholars group it with chap. 16. . . . The consensus of scholars . . . assigns chap. 17 to the Holiness Code."

The Phrase **על המזבח סביב**

The phrase ⁴¹ **על המזבח סביב** “against all sides of the altar” (Milgrom), which appears twelve times in Leviticus, always refers to that part of the altar where the sacrificial blood is to be sprinkled or applied. As can be seen from the table below, it is again the *seventh* (8:15) and *twelfth* (16:18) positions which are conspicuous. In both texts the verb used in describing the blood-rite is different: **נתן** “give, put” instead of **זרק** “sprinkle”; the additional **קרנות** “horns” further underscore the distinct difference:

1:5	המזבח סביב	את הדם על	וזרקו ⁴²	
11	המזבח סביב	על	וזרקו בני אהרן הכהנים את דמו על	
3:2	המזבח סביב	על	וזרקו בני אהרן הכהנים את הדם על	
8	המזבח סביב	על	וזרקו בני אהרן את דמו על	
13	המזבח סביב	על	וזרקו בני אהרן את דמו על	
7:2	המזבח סביב	על	ואת דמו יזרק	
8:15	קרנות המזבח סביב	על ויתן	ויקח משה את הדם	7 th
19	המזבח סביב	על	ויזרק משה את הדם על	
24	המזבח סביב	על	ויזרק משה את הדם על	
9:12	המזבח סביב	על	... את הדם ויזרקו	
18	המזבח סביב	על	... את הדם ... ויזרקו	
16:18	קרנות המזבח סביב	על ונתן	ולקח מדם הפר ומדם השעיר	12 th

In contrast to the other ten texts, Lev 8:15 and 16:18 stand in the context of a “sin offering.” Furthermore, both figure prominently in the structure based on the noun “horn,” and 16:18 even holds two significant positions in the following **שעיר**-structure. Because of these reasons it may be worthwhile reevaluating the theological significance of Lev 8:15 and 16:18, and at the same time reconsider their interrelatedness.

The Noun **שעיר**

The **שעיר** “he-goat” (57 / 21) is “the standard purification offering only for the nation in the fixed public cult (16:9, 15; 23:19; Num 28-29) and in all special circumstances (e.g. 9:3, 5; 10:10 . . .).”⁴³ Because

⁴¹ **סביב** appears three more times in 14:41; 25:31, 44, but in a different context.

⁴² **זרק** appears two more times in Leviticus (7:14; 17:6).

⁴³ Milgrom, *Leviticus*, 248. In Lev 4 the sin offerings for inadvertences are graded according to the socioeconomic position of the offender: a bull for the high priest and the whole congregation (vss. 3-21), a he-goat for the tribal leader (vss. 22-26), and a female goat for the commoner (vss. 27-35).

of the special significance of the male goat as a sin offering, the twenty-one references possibly turn out to be meaningful. It might likewise be of importance that the noun appears all together *fourteen* times in chap. 16, a pericope describing the theological significance of the two he-goats in the ritual of Yom Kippur. In this macrostructural outline Lev 16:7, “then he is to take the two he-goats and set them before the Lord at the entrance of the Tent of Meeting” has been placed in the *seventh* slot, and 16:18b, “he is to take of the blood of the bull and of the blood of the goat and put it upon the horns roundabout the altar” has been put in the important *twelfth* position: It certainly must not be passed over in silence that if we were to outline a microstructure of Lev 16 based on the noun “he-goat,” vs. 18 would take the *seventh* position and vs. 22b the *twelfth*:⁴⁴

4:23	עוים זכר תמים	והביא ... שער	
4:24		ושמך ידו על ראש השער	
9:3	עוים לחטאת	שער קחו	
9:15	החטאת	שער ויקח את	
10:16	החטאת דרש דרש משה	שער ואת	
16:5	עוים לחטאת	שעירי ומאת עדת בני יקח שני	
7	והעמיד אתם לפני יי	ולקח את שני השעירים	7 th
8	גורלות	ונתן אהרן על שני השעירים	
9	אשר ... ליי	והקריב אהרן את השעיר	
10	אשר ... לעזאזל	והשעיר	
15	החטאת	שעיר ושחט את	
18	ונתן על קרנות המזבח סביו	שעיר ולקח מדם הפר ומדם	12 th
20	החי	שעיר והקריב את	
21a	החי	שעיר ושמך... את שתי ידו על ראש	
21b		שעיר ונתן אתם על ראש	
22a	עליו את כל עונתם אל ארץ גזרה	שעיר ונשא	
22b	במדבר	שעיר ושלח את	
26	לעזאזל	שעיר והמשלח את	
27	החטאת אשר הרבא את דמם ...	שעיר ואת פר החטאת ואת	
17:7		לשעירים ולא יזבחו עוד את זבחייהם	
23:19	עוים אחד לחטאת	שער ועשיתם	

In Elliger's commentary the twenty-one texts listed above have been assigned to no less than six different redactional layers; the fourteen occurrences of the noun in Lev 16 are attributed to Pg² (secondary

⁴⁴ The spacing is meant to clearly visualize the fourteen occurrences in Lev 16.

layer of the priestly *Grundschrift*⁴⁶ and the “first adaptational layer.”⁴⁷ In proceeding from Elliger’s redaction-critical results, Janowski claims that

it can clearly be recognized that the literary layers of Lev 16:3-28 reflect a cult-historical evolution, according to which two originally independent atonement-ceremonies have been combined and editorially connected: a ceremony for the expiation of priesthood and people (basic layer) and a . . . ceremony for the expiation of sanctuary and altar (adaptational layer).⁴⁸

It is, of course, of interest that Lev 16:18 has likewise been placed in the *twelfth* position in the macrostructural outline based on the phrase **על המזבח סביב** “against the altar all around” (Hartley). In view of the unique structural role of Lev 16:18—both in a possible microstructural outline based on the noun **שעיר** and in *two* distinct macrostructures—the reader is called upon to reexamine the plausibility and probability of the hypothetic literary heterogeneity versus the undeniably artistic and theologically meaningful structure of the extant text. This carefully construed compositional outline seems to substantiate both the crucial role of Lev 16 as the compositional/theological center of Leviticus and the eminent importance of vs. 18 within this distinct DS.

The Verb נשא

Because of the twenty-two occurrences of the verb נשא “carry, bear” (650 / 22) one might speak of “a weakened form of alphabetic composition [consisting] . . . of 22 parts, corresponding to the alphabet.”⁴⁹ The significance of this numeric device is further substantiated by two texts which have been placed in the *seventh* and *twelfth* positions.

⁴⁶ Vss. 15, 20b and 22b belong to the “Grundschrift, Pg²” (200-201).

⁴⁷ Vss. 5, 7, 8, 9, 10, 18, 21, 26, 27 are part of the “erste Bearbeitung” (200-201).

⁴⁸ Janowski, 268. “So ist deutlich zu erkennen, daß die literarische Schichtung von Lev 16,3-28 eine kultgeschichtliche Entwicklung widerspiegelt, derzufolge *zwei selbständige Sühnefeiern*, eine Feier zur *Entsühnung von Priesterschaft und Volk* (Grundschrift) und eine (möglicherweise ezechielische Traditionen [Ez 45,18ff.] aufnehmende) Feier zur *Entsühnung von Heiligtum und Altar* (Bearbeitungsschicht) zusammengelegt und redaktionell verklammert wurden” (his emphasis).

⁴⁹ Alonso-Schökel, *Manual*, 191, points to Pss 9-10; 25; 34; 37; 111; 112; 119; 145; Nah 1; Prov 31:10-31 as examples where this literary device has been employed.

5:1	עונו	ונשא ...	ונפש כי תחטא	
5:17	עונו	ונשא ...	ואם נפש כי תחטא	
7:18		חשא	והנפש האכלת ממנו עונה	
9:22	אהרן את ידו אל העם	וישא		
10:4	את אחיכם	שאו	קרבו	
5	בכתנתם	וישאם	ויקרבו	
17	<u>את עון העדה לבפר עליהם לפני יי</u>	לשאת		7 th
11:25	מנבלתם	הנשא	וכל	
28	את נבלתם	והנשא		
40	את נבלתה	והנשא		
15:10	אותם	והנושא		
16:22	<u>השעיר עליו את כל עונתם</u>	ונשא		12 th
17:16	עונו	ונשא ...	ואם לא	
19:8		ישא	ואכליו עונו	
15	פני דל	חשא	לא	
17	עליו חטא	חשא	ולא	
20:17		ישא	ראיש ... עונו	
19		ישאו	עונם	
20		ישאו	חטאם	
22:9	עליו חטא	ישאו	ולא	
16	אותם עון	והשיאו		
24:15	חטאו	ונשא	איש איש כי יקלל אלהיו	

According to the scholarly *opinio communis* Lev 10:17⁵⁰ and 16:22⁵¹ are significant regarding the notion of נשא עון “bearing sin” in the Hebrew Bible, but as far as the theological meaning is concerned, there is anything but a common opinion among scholars.⁵² The extant text of Leviticus seemingly reveals a significant artistic structure in which form and content correspond and complement each other.

If one reckons with the possibility that Lev 5:1 “was originally an independent law . . . [which] was amended by the Priestly legists,

⁵⁰ Milgrom, *Leviticus*, 1045, remarks that in Lev 10:17 the literal meaning of the phrase על נשא is met.

⁵¹ Wenham, *Leviticus*, 233, sees the “most striking phase of the day of atonement” to be the confessing of all the nation’s sins, an act which “symbolically transfers the sins to the goat. . . . This ceremony removes the sins from the people and leaves them in an unclean place, the desert.” Hartley, 241, states that by confessing Israel’s sins “the high-priest transfers the sins of the community to the goat. Being laden with the sins of the people . . . this goat carries these sins away from the camp.” Péter-Contesse, *Lévitique*, 258, contends that “il a voulu suggérer que les Israélites ne portent plus la responsabilité de ces fautes et n’en subiront pas les conséquences, puisque le bouc les emporte.”

⁵² Concerning the present state of scholarly discussion, cf. the most recent study by B. Schwartz, “The Bearing of Sin in the Priestly Literature,” in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. D. P. Wright, D. N. Freedman, and A. Hurvitz (Winona Lake: Eisenbrauns, 1995), 3-21.

who incorporated it into the graduated purification-offering cases”⁵³ and “*originally* the single verse, 5:17, was [likewise] an independent law,”⁵⁴ or P₂ and P₃ are looked upon as the originators of Lev 11:25, 28⁵⁵ and 11:40⁵⁶ respectively, this literary craftsman’s master-piece is to be accredited to one of these redactors.

This discovery of Lev 10:17 and 16:22 being structurally closely interrelated may even enhance their significance. At this point it may suffice, however, to point to the important position they have been assigned. In contrast to the general scholarly opinion it is my contention that this structural outline has most likely originated with some person(s) who had a definite intention in placing 10:17 and 16:22 to the significant *seventh* and *twelfth* positions.

Open-Envelope Structures

Whereas some of the open-envelope structures on the microstructural level have been interpreted more as artistic devices, three of them probably convey concrete theological messages. The singular open-envelope macrostructure seemingly testifies to both literary artistry and theological meaningfulness.

The Noun אֵיל

The noun אֵיל “ram” (182 / 22) has probably been used in creating a significant outline, both from a structural and a theological point of view. As is the case in the preceding structure the twenty-two occurrences of the noun suggest an intentional (?) “weakened form of alphabetic composition.”⁵⁷

Since according to Leviticus the ram is the only animal which qualifies for the אֵשֶׁם “guilt offering,” the phrase בֹּאֵיל הָאֵשֶׁם (. . . כִּפֹּר . . .) “(make atonement . . .) with the ram as a guilt offering” (NIV) seems to be of significance. The structural importance of this term—found only twice in the Hebrew Bible⁵⁸—is enhanced by the *second* and

⁵³ Milgrom, *Leviticus*, 315.

⁵⁴ Ibid., 331 (his emphasis).

⁵⁵ Ibid., 693. Firmage, 207, maintains that “vv. 2-23 . . . are . . . not only conceptually but also historically independent of vv. 24-40.”

⁵⁶ Milgrom, *Leviticus*, 697.

⁵⁷ Alonso-Schökel, *Manual*, 191,

⁵⁸ Lev 19:21b makes mention of the אֵיל אֵשֶׁם which is to be brought to the door of the Tent of Meeting.

second-from-last positions given to it, a literary device well known from the open-envelope structures on the microstructural level. Furthermore, we must not lose sight of the verbal congruence of the *seventh* and *twelfth* positions. The verbatim repetition of the phrase "Aaron and his sons laid their hands on the head of the ram" in 8:18b and 22b, could perhaps be viewed as coincidental, but I dare say only possibly. A close reading of 8:18-21 (the sacrifice of the ram as burnt offering) and vss. 22-29 (the offering of the ram of ordination)⁵⁹ indicates that the two sections constitute chronological and conceptual subunits describing the events that take place on the first day of the ordination of Aaron and his sons. Looking carefully at the table below makes us aware of the particular position of these two pericopes. Within the context of the two subunits the noun "ram" is used eight times, and the *second* and *second-from-last* positions are verbatim:

5:15	תמים מן הצאן	והביא... איל	
16			והכהן יכפר עליו באיל האשם ונסלח לו
18	תמים מן הצאן	והביא איל	
25	תמים מן הצאן	ואת אשמו יביא ליי איל	
8:2		קח ... ואת שני האילים	
18a	העלה	ויקרבב את איל	
18b		והאיל על ראש	7 th
20	נתח לנתחיו	ואת האיל	
21	המזבחה	ויקטר משה את כל האיל	
22aα	השני	ויקרב את האיל	
22aβ	המלאים	איל	
22b		והאיל על ראש	12 th
29	המלאים	ויקח...מאיל	
9:2	לעלה תמימם	קח לך... ואיל	
4	לשלמים	ושור ואיל	
18		וישחט את השור ואת האיל	
19		ואת החלבים מן השור ומן האיל	
16:3	לעלה	בזאת יבא אהרן... ואיל	
5	אחד לעלה	ואיל	
19:21	אשם ⁶¹	והביא את אשמו ליי... איל	
22		וכפר עליו הכהן באיל האשם ... ונסלח לו	
23:18	שנים	והקרבתם... ואילים	

⁵⁹ This outline agrees with the one suggested by Milgrom, *Leviticus*, 543. In contrast to this Hartley, 108, subdivides vss. 22-29 further: vss. 22-24, ordination offering, and vss. 25-29 he labels "an elevated offering."

Simultaneously the two verbatim texts constitute the *seventh* and *twelfth* positions in the overall outline of the twenty-two occurrences and this, of course, is an example of unsurpassable structural precision. This carefully composed compositional concurrence probably precludes the possibility of haphazard arrangement, and it seems to be due to some definite structural and theological design on the part of the author of the extant text.⁶⁰

With regard to the guilt offering described in 5:16-19 it has been maintained that "it is only one in the entire roster of sacrifices that is commutable to currency."⁶² Hartley, however, takes a different view:

The wording **הכהן יכפר עליו באיל האשם**, "the priest will make expiation for him with the ram of the reparation offering" (v 16), compensates for the absence of a regulation for the sacrificial ritual. It definitely implies that expiation is achieved by sacrificing the ram.⁶³

Whatever the solution to the problem may be, in 19:21 it is unequivocally stated that the man is to bring **אח אשמו ליי אל פתח אהל מועד** "his reparation to the Lord to the entrance of the tent of meeting, a ram as a reparation offering" (Wenham). In spite of the lack of any reference to the ram being sacrificed, this might be inferred. If we check the other instances in Leviticus where an animal is taken to the entrance of the Tent of Meeting, we are correct in concluding that ritual slaughter is implied and/or expressly stated.⁶⁴ Therefore I dare hypothesize that the same is true for the guilt offering in 19:22. In view of the overall outline it seems significant, however, that the *second* and *second-from-last* cases have been placed in a context where no mention is made at all to sacrificing the two rams.

Are we in any way overstating the case in averring that this twenty-two part open-envelope structure, an overall outline which is mainly based on terminology and only secondarily on conceptual considerations, may turn out to be one of the significant macro-structural outlines of Leviticus? According to my understanding it is improbable and rather inconceivable that within the course of the

⁶⁰ The spacing is meant to visualize the open-envelope structure in 8:18-29.

⁶¹ Elliger, 244-255, concludes his investigation of Lev 19 by claiming six different redactional layers whereby vss. 20-22 belongs to the final one. Sun, 219, attributes 19:5-8, 20-22, 29 to an addition the date of which cannot be ascertained.

⁶² Milgrom, *Leviticus*, 327.

⁶³ Hartley, 82.

⁶⁴ Cf. 1:3; 5; 3:2; 4:4; 12:6; 14:11, 24; 15:14, 29; 16:7; 17:5, 9.

redaction-history the *second* and *second-from-last* (8:18:b and 22b) texts in the subunit (8:18-29) “accidentally” turned out to be the *seventh* and *twelfth* in the overall structure. It is likewise quite unlikely that Lev 5:16 and 19:22, the *second* and *second-from-last* text in the overall structure, “chanced” to be placed in their eminent present positions. If we were to follow Sun’s redaction-historical results, the person who at some point in the history of transmission inserted 19:20-22⁶⁵ should be accredited with and applauded for having created this ingenious structure. The presumably purposeful positioning of these *four* texts (5:16; 8:18b, 22b; 19:22) does call for some explanation on the part of redaction-critical scholarship.⁶⁶ In my understanding the most probable and plausible answer would be that the twenty-two texts in question originated with a single author.

Envelope Structure

As shown above the envelope structure is rare on the level of the individual DS, and this seems to be likewise the case for the macrostructural level.

The Noun תועבה

The noun תועבה “abomination” (117 / 6) seemingly serves as an unobtrusive literary device by which Lev 18 and 20 are closely connected.⁶⁷ Whereas the first and the last occurrences, both construed as singulars, have something particular (homosexuality) in mind, the other five being of a more general nature, appear as plurals.⁶⁸ Besides this artistic device the phrase משכבי אשה “lying with a woman,” found but *twice* in the Hebrew Bible, creates an additional inclusion. This structure based on *two* inclusions possibly undermines Schwartz’s

⁶⁵ Cf. Sun, 219 and 576.

⁶⁶ In checking Elliger’s commentary it turned out that the twenty-two texts have been assigned to no less than nine different redactional layers. Even if we were to reckon with only two sources, P and H, the outcome would be nothing than surprising. In case we were to follow the hypothesis of a single but decisive priestly redaction, the question would still remain how a priestly redactor could possibly be aware of the inconspicuous noun איל “ram” as a significant structural device.

⁶⁷ Although Paran, 25, points to the singular usage of תועבה in the “context of incest,” he does not make mention of this structure.

⁶⁸ Schwartz, “Literary Study,” xii, states: “The concluding exhortation transforms תועבה and טומאה into symbolical, metaphysical concepts.”

contention that despite “substantive and stylistic affinities”⁶⁹ of Lev 18 and 20, all the differences “give evidence that the two passages are not connected with each other.”⁷⁰

18:22	הוא	ואת זכר לא תשכב <u>משכבי אשה</u> תועבה	homosexuality
26	האלה	ולא תעשו מכל התועבת	
27	האל	כי את כל התועבת	
29	האלה	כי כל אשר יעשה מכל התועבות	
30		לבלתי עשות מחקות התועבת	
20:13	עשו שניהם	ואיש אשר ישכב את זכר <u>משכבי אשה</u> תועבה	homosexuality

In his composition history of Lev 18 and 20, Sun ascribes these six texts to four redactional layers.⁷¹ If we recall the principle set up by him that “literary hypotheses based on literary evidence are of a different order than traditio-historical hypotheses which have no corroborative evidence,”⁷² the postulated prehistory proposed by him may be questioned. Whatever the (pre)history of these texts may have been, the (deliberate?) artistic design exhibited in the extant text can hardly be contradicted.

Identical Verbal/Nominal Forms

In contrast to the alleged textual disintegrality of Lev 16 and 23, the microstructural arrangement of Lev 16 and 23 by means of the common verbs **בוא** and **עשה** testifies to their textual integrity. On the macrostructural level the distribution of the rare noun **רצון** “*Wohlgefallen*; acceptance”⁷³ provides a significant example of this type of structure.

⁶⁹ Ibid., viii.

⁷⁰ Ibid., 58.

⁷¹ Sun, 258: (1) Lev 20:13aβ was already part of the postulated *Vorlage*, labeled A, to which among others vs. 13aβ was added; (2) 18:22 “probably reflects an independent prohibition” which was “appended to vv. 6-21” (159), thus being part of layer B; (3) after vss. 6-23 had reached their present shape, 18:26, 27, 30 were added as a conclusion and therefore belong to his redactional layer C (160); (4) Lev 18:29 is a “secondary addition sympathetic to v. 5,” and is part of the final redactional stage (160).

⁷² Ibid., 571, n. 16.

⁷³ Knierim, *Text and Concept*, 35, n. 26, argues that “the translation using ‘accept, acceptance’ is not satisfactory. It misses a particular emphasis. . . . The Hebrew word highlights pleasure, agreement and favor. . . . I prefer on these grounds the traditional German translations . . . Wohlgefallen.”

The Noun רצון

Even a cursory glance at the following table cannot fail to notice the structuring of the latter six members based on the alternation of the nominal forms of רצון "acceptance" (56 / 7) with/without a pronominal suffix. In contrast to some of the structures observed above,⁷⁴ an additional member standing outside the chiasmic arrangement does not serve as a "capper" but rather as a "beginner," completing the list to a *seven-part* structure. In the following table the suffixed forms have been designated A (3 sgl. m.) and B (2 pl. m.), whereas the forms without any suffix have been designated C.

Because of its concise meaning in priestly theology of the cult,⁷⁵ an investigation of the term לרצון in each respective context sheds further light on this significant structure. A close-up look at the conceptual context of each text brings to light an additional outstanding outline the order of which is indicated on the right margin by the letters DEF G F'E'D', a structure which may prove to be important for possible theological implications:

1:3	A	לפני יי	לרצנו	... יקריב אתו	D
19:5	B	תזבחנהו	לרצונכם	ובכי תזבחו זבח שלמים ליי	E
22:19	B ...	תמים זכר	לרצונכם		F
20	C	יהיה לכם	לרצון	כי לא	G
21	C		לרצון	תמים יהיה	F'
29	B	תזבחו	לרצונכם	ובכי תזבחו זבח תודה ליי	E'
23:11	B		לרצונכם	והניף את העמר לפני יי	D'

Both in D and D' the burnt offering and the raising⁷⁷ of the sheaf respectively are to result in "acceptance on his/their behalf before YHWH." The two phrases לפני יי "before the Lord" and לרצון have been juxtaposed only one more time in the Hebrew Bible. According to Exod 28:38 the golden plate is to be on Aaron's forehead continu-

⁷⁴ Cf., for example, the structures based on נפש and חיה in Lev 11.

⁷⁵ Rendtorff, *Leviticus*, 30-31: "Das Wort רצון 'Wohlgelassen' ist ein Terminus der priesterlichen Kulttheologie. Insbesondere die Wendung לרצון (mit oder ohne Suffix) hat eine prägnante Bedeutung. Sie wird in Lev 22,17ff entfaltet."

⁷⁶ Although Sun, 172, notes that "this 'If-You' formulation finds a close parallel (to vv. 6-8) in Lev 7:16-18; 22:29-30," he does not draw any conclusions concerning structural links.

⁷⁷ Milgrom, *Leviticus*, 461-473, concludes his investigation by stating: "Philology and logic are decisive: *tenûpâ* is a ritual of raising or lifting intended to dedicate the offering to God" (470).

ally "לפני יי", "for their acceptance before the Lord"⁷⁸ (Casuto). In the latter text as well as in Lev 23:11 a priest performs a rite in favor of the Israelites. If it proves to be true to the biblical text that the phrase "לפני יי" "before the Lord" is a "term of location defined with reference to the deity but not specifying distance from the divine presence within the holy precincts,"⁷⁹ the connotation of Lev 1:3 and 23:11 may be congruent. In case we are correct in interpreting the phrase "before the Lord" in both texts as local and metaphoric, that is, if this understanding is true to the authorial intention, the idea of the "efficacious merit"⁸⁰ of the sacrifices offered before the Lord would turn out to be a significant theological inclusion.⁸¹

The close connection existing between E and E' is corroborated by the following: First, nowhere else in the Hebrew Bible have the noun רצון and the verb זבח been juxtaposed and, second, the almost verbatim correspondence of Lev 19:5 and 22:29 is certainly striking. Beyond the terminological resemblance it should be noticed that the context of both verses touches upon the question of the appropriate time, that is, the day(s) on which the sacrificial meat must be consumed.⁸²

The point of concurrence in the case of F and F' consists in the emphasis put on the *unblemished* physical condition of the sacrificial animal, a concern which is seemingly confirmed in that the term תמים "without blemish" (Milgrom) occurs only twice in Lev 22, namely in vss. 19 and 21.

At the very core of this *sevenfold* structure the only negative statement has been placed, describing a case where no acceptance will be granted: "any [animal] which has a blemish you shall not present, because it *will not be for your acceptance*."

In summarizing we may conclude: D and D' deal with acceptance לפני יי, whatever the theological implications may be, E and E' explain the proper procedure as to the consumption of sacrificial meat,

⁷⁸ Rendtorff, *Leviticus*, 31, renders the phrase "für sie (d.h. die Israeliten) zum Wohlgefallen vor Jhwh." Milgrom, *Leviticus*, 149, draws attention to the fact that the nominal derivative רצון "appears with the burnt offering . . . and the well-being offering . . . but never with the purification and reparation offerings."

⁷⁹ Gane, "Bread," 181.

⁸⁰ Hartley, 19.

⁸¹ Because of the plain meaning the phrase carries throughout Lev 1-5, Rendtorff, *Leviticus*, 31, refrains from a figurative interpretation.

⁸² In Lev 7:15-18, a pericope which is likewise concerned with this topic, the verb רצה is used in vs. 18.

F and F' focus on the unblemished condition of any sacrificial animal, and G gives the only example where acceptance will be refused, the case of an animal with a defect.

It goes without saying that the chiasmic positioning, the almost verbatim correspondence of the *second* and *second-from-last* members, and the congruence of content of the respective texts within the structure are not likely to be coincidental.

Summary and Conclusions

While the third chapter ascertained the validity of the basic working hypothesis regarding the microstructure, this chapter investigated the interrelation of diverse words/phrases of one DS to those of another or several DS.

Regarding the terminological patterns present in Leviticus it is remarkable that the very same devices used on the microstructural level can also be found in its macrostructure, an observation which by itself already testifies to some compositional plan for the extant text. Probably due to the wide text-range, the structures are not as frequent as on the microstructural level, but their patterning quality should not be underestimated. Again seven-part outlines have been noticed, furthermore chiasmic, numerical, open-envelope and envelope structures, and structural outlines based on identical verbal/nominal forms.

The three seven-part outlines are structured as 2/3/2/ (פרכת "curtain"), 3/1/3 (שבר "break"), and 3/3/1 (גוי "nation"). It should be emphasized that in each of the cases where numerical identity exists, thematic similarity can also be noticed. As far as theological insight is concerned the one based on the noun גוי "nation," is the most significant one. This structure culminates in the statement, "I brought them forth from the land of Egypt before the eyes of the nations, to be their God." While at this point the phrase forms the climax in a *seven-part* structure, it is at the same time inseparably integrated in the long-range structural outline based on ארץ מצרים "the land of Egypt."

Regarding the long-range chiasmic structures, two verbs, both of which are closely related to the sacrificial ritual, should be stressed. Both יצק "pour" and טבל "dip" have been used in a way which is unique throughout the Hebrew Bible. While with regard to "pour" it is the unparalleled object דם "blood," in the case of "dip" it is the

extraordinary alternation of the two prepositions **ב** and **מן**. On the microstructural level the unique usage can possibly be explained, but hardly any explanation can be given for the perfectly symmetric positioning on the macrostructural level—except to ascribe the outline to some author's purposeful patterning.

Among the macrostructural chiasmic patterns presented, it is the structure based on **ארץ מצרים** "the land of Egypt" which arrests our attention. In this eleven-part structure, one of the main theological themes of the Pentateuch, the Exodus from Egypt, figures prominently, being closely linked with the "second half" of the so-called covenant-formula—always construed as infinitive construct with prefixed **ל**—"to be your/their God." Besides being a perfect chiasmic structure the *seventh* slot is certainly noticeable because of an unparalleled cluster of fundamental theological statements. The juxtaposing of the Exodus, the Lord's giving of the land, and the covenant-formula in 25:38 are unique in the Hebrew Bible. The Exodus took place in order to give (**לתת**) the land of Canaan to Israel, in order to be (**להיות**) their God. I daresay that this significant structure, replete with theological profundity, provides evidence that an insightful theologian is responsible for this outstanding outline, a structure reaching from Lev 11 to 26.

Those terminological patterns which result in numerological structures are also of interest. The noun **כליה** "kidney" adds to the literary "unity" of Lev 3-9. The artistic arrangement of the verb **סלח** "forgive" is closely integrated in the context of the sin offering and guilt offering in chaps. 4-5; the nine occurrences in Lev 4-5 are completed by a tenth, Lev 19:22. The table clearly shows the 3/3/4 pattern, and points at the same time to the envelope type of arrangement in each of the three subgroups. The deliberateness of this design becomes manifest even more when it is noticed that 5:16 and 19:22—both stating that "the priest shall make atonement for him with the ram of the guilt offering" (in Hebrew the two statements are *almost* identical)—function most prominently a second time in the terminological pattern based on the noun **איל** "ram."

In an eight-part structure the verb **מצא** "find" interlinks distinctly different texts in a group of two and two triads, with a special statement in the seventh position. The verb **שלח** "send" gains in momentum because of its subject and the related objects: twice in Lev 14 the priest sends off the living bird, in Lev 16 the he-goat sent to Azazel is four times the object of the verb, and in chaps. 18-26 the Lord is

twice the subject of the verb: twice it is mentioned verbatim that he will expel the nation(s) before them (18:24; 20:23 —the first of these two texts is the *seventh* in this list), and twice he threatens to send wild beasts and the plague because of their unfaithfulness (26:22, 25). The structure based on the verb ירא “fear” interlinks Lev 19 with 25-26, and points again to the structural significance of Lev 26:1-2. The ירא-structure closely connects the DS of Lev 19 and 25-26.

In the eight-part structures based on אל יסוד המזבח “at the base of the altar” and on קרן “horn” the seventh positions may possibly be important. The statements placed in the seventh positions in the בקר-structure and the שפך-outline are unique in the Hebrew Bible. In the compositional outline based on על המזבח סביב “against the altar all around” the *seventh* and *twelfth* positions are similar to each other and distinctly different from the rest. On the one hand the שעיר-structure is significant because of its *seventh* and *twelfth* positions, and on the other hand because the *seventh* of the fourteen occurrences found in Lev 16 coincides with the *twelfth* in the overall outline. Lev 16:18 apparently figures prominently in both structures. This structural precision definitely deserves scholarly attention and explanation. The artistically composed שעיר-structure possibly substantiates the hypothesis that the DS on Yom Kippur is both the structural and the theological midpoint of the third book of Moses.

The twenty-two occurrences of the verb נשא are of significance because of the seventh (10:17) and twelfth positions (16:22), two texts replete with theological significance.

The only example of an open-envelope structure on the macrostructural level deserves special attention. The noun איל “ram” appears twenty-two times in Leviticus. This long-range outline (5:15-23:18) is unique in that the *seventh* and *twelfth* positions are verbatim and the *second* and *second-from-last* are almost verbatim. The statement “the priest shall make atonement for him with the ram of the guilt offering” is found both times in a sacrificial context where the slaughtering of the animal is not mentioned.

The macrostructural envelope structure closely joins Lev 18 and 20. Two singular forms of the noun תועבה “abomination”—both times referring to homosexuality—include four plurals which are of a more general nature. This finding seemingly underlines the interrelationship of Lev 18 and 20 on the level of the extant text, a close connection that is not accepted by all scholars.

The distribution of the seven occurrences of the noun רצון “accept-

ance; *Wohlgefallen*” exemplifies an identical nominal forms structure, furthermore chiastic positioning, terminological similarity of *second* and *second-from-last* members, and congruence of content of the respective texts. Suffice it to say that such a cluster of literary devices is most likely not the chance result of some late redactional rewriting. This outline is one of the most extensive long-range structures detected in Leviticus.

The investigation of the macrostructure of Leviticus has shown that several outlines interrelate minor groups of chapters, whereas three or four words/phrases seemingly encompass large sections of the book. Therefore this quite complex and obviously carefully composed literary entity, the final text of Leviticus, should be deemed worthy to be called a masterpiece of ancient literary craftsmanship.

CHAPTER V

GENERAL SUMMARY AND CONCLUSIONS

This study has sought to ascertain the significance of terminological patterns and their respective contributions to the literary structure of Leviticus. In many a case the structural and theological significance of a word/phrase has been enhanced by means of poetic skillfulness—results which are relevant for a future study focusing on the theology of Leviticus. On the foregoing pages repeatedly the notion has been verified that “in literature the form is meaningful . . . In literature the form creates meaning. . . . In literature the meaning exists in and through form.”¹

Because each scholar probably tends

to attach a measure of finality to one's own discoveries in a text . . . two unwarranted conclusions must be avoided. First, new discoveries do not necessarily negate the value of patterns that previous researchers have found. Second, one can never say that the job is done, and that no patterns remain to be discovered.²

This holds true, of course, for the present investigation as well. Though almost each word in Leviticus has been examined regarding its usefulness in a terminological pattern on the microstructural and/or macrostructural level, I do not claim to have brought to light all the terminological patterns that may occur in Leviticus. Second, it should not be forgotten that if Leviticus were scrutinized from a purely conceptual and thematic angle, quite a different outline might emerge.

Summary

In the first chapter the stage was set by briefly pointing to the chronological and conceptual context into which Leviticus has been placed. In view of the obvious lack of unanimity among scholars

¹ Alonso-Schökel, “Problems,” 7.

² Parunak, 75-76.

regarding the origin of the text of Leviticus, the significance of the extant text as sole basis for this investigation was emphasized. The review of literature made it quite clear that in Pentateuchal studies we are passing through a period of radical changes, a period which seems to bring about a deeper appreciation of the extant text as the basis for any exegesis. The combination of multiple and diverse approaches applied in biblical studies may prove fruitful for deepening our understanding of the literary structure and hence the theological message of any given text.

The first chapter was designed to introduce and state the problem. In view of the sheer diversity of present-day Pentateuchal studies in general and "priestly texts" in particular, a different approach may be profitable, an approach based exclusively on the text before us. After a brief review of recent publications on P and H, and recently suggested structural outlines of Leviticus, the methodology of this study was presented. In making intensive use of *one* aspect of rhetorical criticism this dissertation focuses on terminological patterns and is therefore not concerned with conceptual structures. The different literary devices presented in the first chapter (seven-part, chiasmic, numerical, open-envelope, and envelope structures, and terminological outlines based on identical verbal/nominal forms) reveal the basic guidelines of the study. The fundamental working hypothesis of this investigation is that Leviticus has been artistically structured by thirty-seven DS. This study has examined the interrelationship of these DS on both the micro- and macrostructural levels. Whereas in other studies the term "microstructure" has been used in reference to the sentence level, in this study it refers exclusively to the literary unit of the individual DS, and *never* to the sentence level. Consequently, the macrostructural analysis scrutinizes the overall structure of the whole of Leviticus.

In the second chapter the significance of the thirty-seven DS as the foremost and most easily perceivable literary framework was presented. As to my present knowledge, this arrangement is the only one encompassing the whole of Leviticus, whereas all the other structural findings do *not* encompass the whole book. In giving a summary description of the manifold literary devices employed by the biblical artist I should like to draw a parallel between Leviticus and the different threads in an artistically woven, multicolored costly fabric. Various and diverse structural devices employed in Leviticus may be compared with the differently colored threads in such a carpet. At

some points two or three different threads are intricately intertwined; at other points they are far apart or have even been arranged in contrast with each other. It is only the whole, the ultimate sum of the distinct and diverse parts, in which the overall beauty of the final artistic product can be perceived and hence appreciated, and as it were at a respectful distance. In evaluating the whole third book of Moses, both its micro- and its macrostructure, it turns out to be true that the sum is more than its parts.

The structuring terms and phrases have been allowed to emerge from within the biblical text itself. The concurrence of a microstructural and macrostructural approach has turned out to be effective because of the clearly recognizable compositional congruence on the two levels. More than once the elements of which a microstructural outline consists turned out to be an integral part on the macrostructural level, too. For example, the phrase ארץ מצרים “the land of Egypt” is integrated in terminological patterns in Lev 11; (possibly 18); 19; 22; and 25-26³ and then proved to be the basis of a chiasmic macrostructure extending from Lev 11 to 26.

The analysis of the significant structural role of the “one-verse-DS” in 16:1 revealed its function as a terminological/chronological link with 10:2; the close connection of Lev 16:2 with 21:1 (16:32 with 21:10) seems to validate the hypothesis that 16:1 interlinks with what precedes and 16:2 with what follows.

Then attention was called to the structural significance (and possible theological implications) of קדש קדשים “most holy” in Lev 1-3 (the very *first*) and chap. 27 (the very *last*) DS as an ingenious inclusion. The whole book of Leviticus may have thus been bracketed by one of its central themes: “holiness.” This interpretation seems to be corroborated in view of the recurrent structuring function of the root קדש “holy” in several DS of Leviticus.

In an excursus the difference in sequence of the sacrifices listed in Lev 1-5 versus 6-7 was scrutinized. In contrast to the general notion that a different order indicates different provenience, the variation of ordering the five offerings was rather interpreted as a possible indication of single authorship. In both cases those sacrifices, which *expressis verbis* are nowhere characterized as “holy” or “most holy,” bracket one/three sacrifices which are expressly labeled קדש קדשים “most

³ Only 23:43 seems not to be integrated in any structure—at least according to my present perception of the chapter.

holy” in Leviticus. The deliberate distribution of the term טהור “clean” and the root קדש “holy” pointed to the compositional integrity of this pericope interlinking three distinct DS in Lev 6:1-7:21.

Lev 11 was selected for testing the basic working hypothesis of this study. In view of the artistic arrangement based on בהמה “quadrupeds,” נגע “touch,” עלה “bring up,” ארץ “land,” נפש “throat; person,” חיה “wild quadrupeds” and חי “living,” and the forty-fold distribution of the particle כל “all, every,” vss. 24-38, 39-40, 43-45, and 47—according to many a scholar these verses are viewed as secondary additions—proved to be intricately integrated in Lev 11. The two structures based on “bring up” and “land,” both culminating in the statement “for I am the Lord who *brought* them *up* from the *land* of Egypt,” support the literary integrity of Lev 11. The widespread hypothesis that the term אני “I am the Lord” and even more so the phrase והתקדשתם והייתם קדשים כי קדוש אני (vs.44aβ) “sanctify yourselves and be holy for I am holy” are hallmarks of H is severely weakened by these integrating structures.

In the third chapter of this study microstructural aspects of Leviticus were examined. The verb דבר “speak” was seen to be a literary device in structuring Lev 8:1-10:20; 23:1-44; 22:1-33 and 24:1-23, again evidencing identical structural devices in the “Priestly Code” and the “Holiness Code.” The numerous remaining results of the third chapter are summarized in the following tables.

Structures Based on the Number *Seven*

The terms and phrases listed below point to literary cohesiveness and textual integrity. In some of these groups of seven, the seventh member functions simply as a “capper,” in others as a significant terminological climax as, for example, in Lev 19 and 22. The “sudden” and unexpected mention of the Exodus in 19:36 and 22:33, dovetailed to the *seventh* position, underlines theological significance by means of poetic skillfulness.

Text	Term	Types of Structures and Function
1-3	כל	2/7/7 structure interlinked with twelve occurrences of חלב; therefore 3:16b-17 are probably from the same hand
8:1-10:7	כל	two closely interrelated seven-part כל-structures seemingly support the compositional integrity of this pericope

14	כל	3/3/1 structure of כל closely connects the two distinct DS
27	כל	tenfold כל closely connects the distinct parts of this DS
6:1-7:38	דם	3 plus 4 structure with the latter one being chiasmic
8:1-10:7	אש	3 plus 4 structure, both of which are chiasmic
10:8-20	קדש	seventh member is capping chiasmic structure of six
14	דם	first six arranged chiasmically, capped by a seventh, closely interlinking the two distinct DS
13-14	מחורץ ל	3 plus 4 structure; seventh seems to function as capper
19	ארץ	the first five are arranged chiasmically referring to the land of Canaan; two further references to Egypt and the seventh makes mention of the Exodus
20	נתן	seventh refers to the Lord's giving Canaan to Israel
22	היה	2/3/2 structure interlinking three distinct DS; in the seventh slot reference is made of the Exodus
23	חג/חג	five DS are bracketed by the noun; in the "addition" (vss. 39-43) the alternation of חג / חגג is chiasmic

Chiasmic Structures

All of the chiasmic structures shown below interlink different (parts of) DS which the majority of scholars consider to be of composite nature. The presence of intricate structures gives evidence of compositional congruence throughout Leviticus.

Text	Term	Type of Structure and Function
4-5	נפש	interconnecting three distinct DS
6:1-7:38	קטר	includes the allegedly secondary high-priestly כליל and leaves out the חטאת
14	שחט	closely interlinking two distinct DS
16	בגד	seven-part chiasmic structure testifies to literary integrity of the distinct DS in vss. 2-34
23	מלאכה	overall antithetic structure; the first eight have been arranged chiasmically
23	מקרא קדש + יהיה לכם	chiasmic structure of vss. 4-37; similar literary outline in Num 28-29
24	קלל / נקב	seven-part antithetic parallelism
24	בן	intricately interlinking narrative and legal sections

27	בן	clear-cut chiasitic structure encompassing the whole chapter
25-26	ארץ מצרים	closely interconnecting the distinct parts of the longest DS
26	געל	the verb גאל in Lev 25 and 27 functions as <i>inclusio</i> of געל which appears only here; this structure clearly interlinks the sections of the so-called blessings and curses

Numerological Structures

This literary device, apparently quite common to biblical writers but not so well known among biblical scholars, interlinks distinct parts of a single DS or of several thematically related DS. Among the numerical structures, those where the *seventh* or *twelfth* positions are emphasized seem to be of special significance.

Text	Term	Type of Structure and Function
1-3	אשה ריח ניחח ליי	a 3/6/6 structure interlinks the three different sacrifices which have been presented in Lev 1-3
13-14	שביעי, שבועה, שבע	points to the interrelatedness of Lev 13/14; in chap. 13 the alternation of שבועה and שביעי is almost perfect; in Lev 14 an ABCA / ABCA structure interlinks the two distinct DS
14	לקח	in a thirteen-part structure the fifth and fifth-from-last are verbatim and the seventh seems to be emphasized
15	רחץ	twelve-part structure with seventh emphasized
19	אני יי (אלהיכם)	the alternation of LF and SF in groups of four functions as outline
23	חדש	in a ten-part structure the third and third-from-last members correspond; in a חדרש-structure in Num 28-29 the seventh and twelfth are emphasized
14 and 25-26	נתן	in Lev 14 an eight-part structure with the seventh referring to the Lord's giving the land of Canaan to Israel Lev 25-26: in a twenty-part structure the seventh and twelfth positions (the only ones employing "cultic" terminology) are stressed
25-26	ארץ	two statements which are unique in the Hebrew Bible have been put in the seventh and twelfth positions

Open-Envelope Structures

The open-envelope structure, obviously quite common to biblical writer(s) but not so well known among biblical scholars, enhances structural aesthetics and literary cohesiveness; at least in Lev 18 and 26 the theological significance of the second and second-from-last member is emphasized.

Text	Term	Type of Structure and Function
18	אני	eight-part structure with second and second-from-last stressed
26	פרר and ברית	eight-part structure with second and second-from-last stressed
20	מות יומת / מות	eleven-part structure with second and second-from-last emphasized
22	איש איש / איש	eight-part structure with second and second-from-last emphasized
27	שקל	twelve-part structure with second and second-from-last emphasized

Envelope Structures

Seemingly, the envelope structure has been sparingly used on the level of the DS.

Text	Term	Type of Structure and Function
8:1-10:7	ומפתח אהל מועד לא תצא	this phrase clearly interlinks the first and eighth days of the inauguration of the sacrificial cult
18	חקת	the abominable חקת of the Canaanites, which Israel is not to follow, form the inclusion for three mentions of חקתי which they are to observe

Identical Verbal/Nominal Form

The structures of this type point to the highly developed artistic arrangement creating intricate structures by simple literary devices. The intricate arrangement detected in Lev 16 and 23 is all the more significant, because the majority of scholars consider the component parts of these chapters to be of different provenience. In view of the structural artistry their arguments possibly lose part of their plausibility and probability.

Text	Term	Type of Structure and Function
16	בוא	a 2/2/3/3 structure inextricably interlinks the rites of Yom Kippur
23	עשה	this intricate outline interrelates the six annual feasts and the weekly Sabbath

In the fourth chapter the macrostructural outline of Leviticus has been investigated and the results of this investigation are presented in the following tables. In contrast to the summary of the microstructure, not only the term and the type of structure are mentioned, but an additional two texts are given indicating the range of a given structure. It certainly is of significance that even on the macrostructural level the very same literary devices have been used by the ancient author. Since in many cases these outlines undeniably transcend the boundaries between the “Priestly Code” and the “Holiness Code” the hypothesis of original literary cohesiveness is seemingly supported by these findings.

Seven-part Structures

The three seven-part structures juxtaposed below are probably indicative of the writer’s predilection to interlink diverse materials by means of seven-part patterns.

Text	Term	Type of Structure and Function
4:6 / 24:3	פרכת	2/3/2 structure; the two exterior members refer to the <i>outside</i> of the veil (Holy) and the triad in the center to that part of the tabernacle which is <i>inside</i> the veil (Most Holy)
6:21 / 26:26	שבר	3/1/3 structure; three texts of each of the triads are thematically interrelated with a totally unrelated center
18:24 / 26:45	גוי	3/3/1 structure; the first triad refers to the nations of Canaan, the second to the nations living around Israel; the seventh member being unique in the Pentateuch refers to the Exodus as having taken place before the eyes of the nations

Chiastic Structures

The three quite complex chiastic structures probably demonstrate the author’s deliberate literary design.

Text	Term	Type of Structure and Function
2:1 / 21:10	יצק	in a 3/2/3 structure the outer members (object of sprinkling: oil) include two exceptions (object: oil), a fact that is unique in the Hebrew Bible
4:6 / 14:51	טבל	by means of two chiasitic structures of three members each—based on the distribution of the prepositions ב and מן—an overall chiasitic structure is created
11:45 / 26:45	ארץ מצרים	in an overall eleven-part chiasitic structure the cluster of theological statements in the seventh slot is unique in the Hebrew Bible

Numerological Structures

These structures—repeatedly with the *seventh* and/or *twelfth* positions stressed—illustrate the author's liking for casting his material in some kind of "numerical mold" thus proclaiming, reticently at times, a profound theological tenet.

Text	Term	Type of Structure and Function
3:4 / 9:19	כליות	the fourteen occurrences of the noun—in five verbatim phrases—interlink Lev 3 to 7, and chaps. 8 and 9
4:20 / 19:22	סלח	in a 3/3/4 structure each part is chiasitically composed; the second and second-from-last—being almost verbatim—are unique in the Hebrew Bible
5:22 / 25:28	מצא	in a 2/3/3 structure the two triads are chiasitic
14:7 / 26:25	שלח	in a 2/4/4 structure the subject/object of the verb brings about this clear-cut outline
19:3 / 26:2	ירא	in an eight-part structure the latter six form an envelope structure interrelating Lev 19 with 26
4:7 / 9:9	אל יסוד המזבח	in a 3/3/2 structure possibly the seventh (and eighth) have been emphasized
4:7 / 16:18	קרן	in an eight-part structure the <i>seventh</i> seems to have been stressed, and the sixth and eighth are identical
1:2 / 27:32	בקר	this twelve-part structure encompassing the whole book of Leviticus is of interest because of the unique phrase placed in the <i>seventh</i> slot
4:7 / 17:13	שפך	in this eight-part structure the <i>seventh</i> position is unique throughout the Hebrew Bible
1:5 / 16:18	על המזבח סביב	in a list of twelve the <i>seventh</i> (8:15) and <i>twelfth</i> (16:18) are unique

4:23 / 23:19	שעיר	in a list of twenty-one the <i>seventh</i> (16:7) and <i>twelfth</i> (16:18) are emphasized; the <i>seventh</i> (of fourteen occurrences in chap. 16) is identical with the <i>twelfth</i> of the macrostructural outline
5:1 / 24:15	נשא	in a list of twenty-two the <i>seventh</i> (10:17) and <i>twelfth</i> (16:22) are seemingly emphasized

Open-Envelope Structure

The following open-envelope structure, indeed one of the most outstanding outlines found in Leviticus, clearly evidences the author's artistic arrangement.

Text	Term	Type of Structure and Function
5:15 / 23: 18	איל	in a list of twenty-two occurrences the <i>seventh</i> and <i>twelfth</i> are verbatim and the <i>second</i> and <i>second-from-last</i> are not only very similar but unique throughout the Hebrew Bible

Envelope Structure

The only envelope structure detected on the macrostructural level underlines the thematic unity of Lev 18 and 20 by means of an undeniable terminological pattern.

Text	Term	Type of Structure and Function
18:22 / 20:13	תועבה	the singular forms referring twice to homosexuality include the more generally applied plural forms

Identical Verbal/Nominal Forms

This highly complex structure, the only macrostructure with identical nominal forms in Leviticus, is significant on both the structural and theological levels. By underscoring the notion that רצון is granted *before* the Lord and only *by* the Lord the author seems to articulate a meaningful theological tenet.

Text	Term	Type of Structure and Function
1:3 / 23:11	רצון	the second to seventh members are arranged by alternating the pronominal suffix of the noun; an overall <i>chiastic</i> arrangement of this <i>seven-part</i> structure

Conclusions

In view of the plethora of profound and (probably) purposeful patterns present on the micro- and macrostructural levels of the extant text, I should like to restate what was said at the beginning: in each case the reader is called upon to decide to ascribe the eye-catching structures either to the deliberate designing of the author or to the ingenious work of the redactor(s).

Having summarized the results of investigating the micro- and macrostructural structures of Leviticus, five outlines should be looked at once more, in my view the most impressive, significant and least refutable ones. Each of these structures evidences both a complex artistic composition and a meaningful theological message, in other words a perfect blend of form and content. It is therefore the *cumulative* evidence that may be conducive to support the hypothesis of single-handed authorship of Leviticus.

In Lev 11, the structures based on the verb עלה “bring up” and the noun ארץ “land” culminate in כי אני יי המעלה אתכם מארץ מצרים להיות לכם לאלהים “I the Lord am he who brought you up from the land of Egypt” (Milgrom). In Lev 19 a five-part chiasmic structure—based on the noun “land”—is capped by two references to the land of Egypt of which the last, the *seventh*, refers to the Exodus. In Lev 22 the *sevenfold* use of היה “be” climaxes in vs. 33a: המוציא אתכם מארץ מצרים להיות לכם לאלהים “who brought you out of the land of Egypt to be your God.” We should take notice that no clear and convincing explanation has been provided by scholars for the unexpected mention of the Exodus in Lev 11; 19; 22; often these brief passages have been interpreted as secondary additions. Considering the fact that in each of the three chapters reference is made to the Exodus in the *seventh* position of a given outline,⁴ it becomes manifest that on the level of the extant text the mention of the Exodus is intricately interrelated to what precedes, and the *seventh* position resembles, as it were, an unmistakable “theological exclamation mark.” Finally, in Lev 25-26 the Exodus is spoken of five times, the *first* and *last* times in connection with the expression להי[ו]ת לכם / להם לאלהים “to be your/their God” thus creating an

⁴ Are we to reckon with any design on the part of the author by his *sevenfold* mention of the noun ארץ in Lev 18? The mention of ארץ מצרים “the land of Egypt” and ארץ כנען “the land of Canaan” (vs. 3) is followed by five references to ארץ “the land,” which in each case relates to Canaan (vss. 25², 27², 28).

envelope structure. The three enclosed texts refer to the Israelites as being either “my servants” (25:38, 42) or “their servants” (26:13).

In conjunction with the other occurrences of the phrase **ארץ מצרים** “the land of Egypt,” the above eight texts lay the foundation for an overall macrostructural outline stretching from Lev 11 to 26. The aesthetic structural arrangement of the Lord’s unique and unforgettable salvific deed underlines its theological significance. Seemingly, by employing one of the theological key themes of the Pentateuch, literary form and theological content complement each other forming an inseparable significant unity. Many a commentator might disapprove of the postulated literary unity of the DS in Lev 11; 19; 22; 25-26. But in view of the microstructural integration and the macrostructural interrelation it seems to be their task to reexamine the literary integrity of these DS, and this reexamination should be based exclusively on the extant text.

A second significant term regarding the macrostructural outline is the noun **שעיר** “he-goat.” Because of the special importance of the male goat as sin offering the twenty-one occurrences are seemingly significant. In this overall outline the *seventh* (16:7) and in a special way the *twelfth* (16:18) positions are important. In Lev 16 the noun appears fourteen times, and the *seventh* mention (16:18) on the microstructural level is identical with the *twelfth* position of the macrostructural outline. A scholarly *opinio communis* seemingly exists concerning the theological significance of the cleansing ritual described in 16:18. In view of the undeniable structural overlapping in 16:18—a perfect blend of micro- and macrostructural positions—the structural *and* theological significance of chap. 16 in general and vs. 18 in particular should be reconsidered. This structure seems to substantiate the hypothesis that Lev 16:2-34, the DS on Yom Kippur, is both the structural *and* theological center of Leviticus.

A third significant term regarding the macrostructure of Leviticus seems to be the common verb **נשא** “bear, carry.” Its twenty-two occurrences reveal this to be some form of alphabetical composition, and this may already be significant by itself. Two crucial phrases, Lev 10:17 **לשאת את עון העדה** “to bear the iniquity of the congregation” (Hartley), and 16:22 **ונשא השעיר עליו את כל עונותם** “the goat is to carry on it all their iniquities” (Hartley), have been placed in the eminent *seventh* and *twelfth* positions. Since this positioning has hardly been done haphazardly, this structure does indeed deserve to be taken into account by scholars. Whoever—the author or some final editor(s)—

placed the two significant statements in the *seventh* and *twelfth* positions must have had some (theological) intentions at the back of his mind. Because of their eminent positions it is imperative to investigate anew their respective positions and their (possible) interrelation.

A fourth term, which occurs likewise twenty-two times in Leviticus, is the noun אֵיל "ram." The verbatim *seventh* and *twelfth* positions, and the eye-catching terminological and theological similarity of the *second* and *second-from-last* members seemingly support the hypothesis that this dexterous design is deliberate. Whereas in Lev 5 and 19 the "sacrificing" of the אֵיל הָאֵשֶׁם "the ram for the guilt offering" is described, not a word is said about the actual slaughtering or any blood manipulations. The positioning of this guilt offering with no mention of any bloodshed in Lev 5 and 19 might be intentional, and this intention may be due to the author's deliberate macroconceptual outline.

A fifth word which may turn out to be of significance for the macrostructure of Leviticus is the word רָצוֹן "acceptance." The deliberate (?) distribution of the *seven* occurrences, out of which the second to seventh have been arranged chiastically (being based on the alternation of the pronominal suffix it proves itself to be an "identical nominal form" structure), may turn out to be the most complex macrostructural outline within Leviticus. Only the first and seventh speak of "acceptance before the Lord" (1:3 and 23:11 respectively). The second (19:5) and second-from-last (22:29) are almost verbatim, and the third (22:19) and third-from-last (22:21) underline the fact that any sacrificial animal must be תָּמִים "perfect." The fourth member of this list, that is, the central one, is the only statement in the negative (22:20): "do not bring anything with a defect, because it will not be accepted on your behalf (NIV) [כִּי לֹא לְרָצוֹן יִהְיֶה לָכֶם]. This *seven-part* structure, with its partly *chiastic* outline, its almost verbatim *second* and *second-from-last* members, and its alternation of identical nominal forms (with/without pronominal suffix) deserves and demands to be taken into account. If it is true that the central notion of the Israelite sacrificial cult is to gain "acceptance" before the Lord, that is, by way of propitiation and forgiveness, the author of this seven-part structure certainly succeeded in fusing literary form and theological message into an indivisible entity. In case this hypothesis proves to be true to the extant text, it should not be overlooked that this structure "encompasses" twenty-three of the twenty-seven chapters of Leviticus.

The plethora of profound and, I dare say, purposeful terminological patterns both on the micro- and macrostructural levels does deserve scholarly attention.

G. Anderson states on the jacket of Knohl's recently published book *The Sanctuary of Silence*: "Future scholarship may take issue with some of the historical grounds proposed behind these sources, but the fundamental redactional analysis will be hard, if not impossible, to refute." Faced with the complex compositional techniques employed by the author of the extant text, the foundation of Knohl's redactional analysis seems to be severely weakened. Therefore it may be commensurate to recall Rendtorff's dictum "that the understanding of the biblical text in its *present* form is the preeminent task of exegesis."⁵

A possible scholarly debate regarding the results of this study could consider the following as starting points of the discussion:

1. The interrelationship of the different layers of Pg, P₁, P₂, etc., to each other, and the relation of P and H outside Leviticus ought to be reconsidered, because Leviticus reveals a text where a distinction between P and H is seemingly irrelevant, or even non-existent.
2. If these "hidden" structures, structural outlines which come to light only after careful checking and weighing of almost every word of Leviticus, are present in the heart of the Pentateuch, a similar scrutiny of Genesis, Exodus, Numbers, and Deuteronomy may result in detection of similar terminological patterns and structures.
3. This may lead to substantiation of Whybray's last word regarding the author of the Pentateuch: "Judged by the standards of ancient historiography, his work stands out as a literary masterpiece."⁶

⁵ Rendtorff, *Leviticus*, 4 (emphasis supplied) ". . . daß das Verständnis des biblischen Textes in seiner jetzigen Gestalt die vorrangige Aufgabe der Exegesen ist."

⁶ Whybray, *Making*, 242.

A CONCORDANCE OF LEVITICUS¹

אב 1215 / 25	father	16:32 // 18:7, 8 ² , 9, 11 ² , 12 ² , 14 // 19:3 // 20:9 ² , 11 ² , 17, 19 // 21:2, 9, 11 // 22:13 ² // 25:41; 26:39, 40
אבד 184 / 2	to perish	23:30 // 26:38
אבדה 4 / 2	a lost thing	5:22,23
אבה 54 / 1	to be willing	26:21
אביק 8 / 1	fresh ears	2:14
אביהוא 12 / 1	Abihu	10:1
אבן 269 / 10	stone	14:40, 42 ² , 43, 45 // 19:36 // 20:2, 27 // 24:23 // 26:1
אבנט 9 / 3	girdle	8:7,13 // 16:4
אברהם 175 / 1	Abraham	26:42
אדם 561 / 15	man	1:2 // 5:3, 4 // 5:22 // 7:21 // 13:2, 9 // 16:17 // 18:5 // 22:5 // 24:17, 20, 21 // 27:28, 29
אדמדם 6 / 6	reddish	13:19, 24, 42, 43, 49 // 14:37
אדמה 225 / 2	land	20:24, 25
אהב 208 / 2	to love	19:18, 34

¹ Following the sequence of entries and the often *plene* spelling of Even-Shoshan, *A New Concordance of the Old Testament*, this concordance contains the vocabulary of Leviticus except pronouns, particles, and prepositions. The personal pronoun "I" and a few particles have been included, however. The concordance has been arranged according to DS, i.e. the sign "//" delimits the individual DS. The numbers beneath the Hebrew word are to be understood thus: אב "father" 1215 / 25. According to Even-Shoshan the noun occurs 1215 times in the Hebrew Bible and 25 times in Leviticus. Any emphasized term, e.g., אַחֲרֵי כֵן "after that" following the texts listed, refers to those texts which have been emphasized in the same way. The English translation is taken from F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press), 1955.

אהל 345 / 44	tent	1:1, 3, 5; 3:2, 8, 13 // 4:4, 5, 7 ² , 14, 16, 18 ² // 6:9 // 6:19, 23 // 8:3, 4, 31, 33, 35; 9:5, 23; 10:7 // 10:9 // 12:6 // 14:8, 11, 23 // 15:14, 29 // 16:7, 16, 17, 20, 23, 33 // 17:4, 5, 6, 9 // 19:21 // 24:3 [except in 14:8 it is always מועד]
אהרן 347 / 80	Aaron	1:5, 7, 8, 11; 2:2, 3, 10; 3:2, 5, 8, 13 // 6:2, 7, 9, 11 // 6:13 // 6:18; 7:10 // 7:31, 33, 34, 35 // 8:2, 6, 12, 13, 14, 18, 22, 23, 24, 27, 30 ² , 31 ² , 36; 9:1, 2, 7, 8, 9, 12, 18, 21, 22, 23; 10:1, 3 ² , 4, 6 // 10:8, 12, 16, 19 // 11:1 // 13:1, 2 // 14:33 // 15:1 // 16:1 // 16:2, 3, 6, 8, 9, 11, 21, 23 // 17:2 // 21:1 // 21:17, 21, 24 // 22:2, 4 // 22:18 // 24:3, 9
אוב 17 / 3	necromancer	19:31 // 20:6, 27
אויב 279 / 13	enemy	26:7, 8, 16, 17, 25, 32, 34, 36, 37, 38, 39, 41, 44
אורים 7 / 1	Urim	8:8
אזוב 10 / 5	hyssop	14:4, 6 // 14:49, 51, 52
אזכרה 7 / 6	memorial-offering	2:2, 9, 16 // 5:12 // 6:8 // 24:7
אזן 187 / 6	ear	8:23, 24 // 14:14, 17, 25, 28
אזרח 17 / 7	a native	16:29 // 17:15 // 18:26 // 19:34 // 23:42 // 24:16, 22
אח 629 / 23	brother	7:10 // 10:4, 6 // 16:2 // 18:14, 16 ² // 19:17 // 20:21 ² // 21:2, 10 // 25:14, 25 ² , 35, 36, 39, 46 ² , 47, 48; 26:37
אחד 699 / 30	one	5:7 ² // 7:14 // 8:26 // 12:8 ² // 13:2 // 14:10, 12, 21 ² , 22 ² , 30, 31 ² // 15:15 ² , 30 ² // 16:5, 8 ² // 22:28 // 23:18, 19, 24 // 24:22 // 25:48; 26:26
אחות 114 / 10	sister	18:9, 11, 12, 13, 18 // 20:17 ² , 19 ² // 21:3
אחזה 66 / 20	possession	14:34 ² // 25:10, 13, 24, 25, 27, 28, 32, 33 ² , 34, 41, 45, 46 // 27:16, 21, 22, 24, 28
אחר 96 / 8	after	14:8, 19, 36, 43 // 15:28 // 22:7 // 25:15 // 27:18
אחר 166 / 4	another	6:4 // 14:42 ² // 27:20
אחרי 619 / 17	after	13:7, 35, 55, 56 // 14:43 ² , 48 // 16:1, 26, 28 // 17:7 // 20:5 ² , 6 // 25:46, 48; 26:33 [אחרי כן]

אחת 271 / 19	one	4:2, 13, 22, 27 ² ; 5:4, 5, 13 // 5:17 // 5:22, 26 // 7:7 // 8:26 ² // 14:5, 10 // 14:50 // 16:34 // 24:5
איה 3 / 1	black kite	11:14
איל 182 / 22	ram	5:15, 16, 18 // 5:25 // 8:2, 18 ² , 20, 21, 22 ³ , 29; 9:2, 4, 18, 19 // 16:3, 5 // 19:21, 22 // 23:18
אין 786 / 21	naught; there is not	11:4, 10, 12, 26 // 13:4, 21 ² , 26 ² , 31 ² , 32, 34 // 14:21 // 22:13 // 25:31; 26:6, 37
איפה 40 / 3	ephah	5:11 // 6:13 // 19:36
איש 2179 / 92	man	7:8, 10 // 10:1 // 13:29, 38, 40, 44 // 14:11 // 15:2 ² , 5, 16, 18, 24, 33 // 16:21 // 17:3 ² , 4, 8 ² , 9, 10 ² , 13 ² // 18:6 ² , 27 // 19:3, 11, 20 ² // 20:2 ² , 3, 4, 5, 9 ² , 10 ² , 11, 12, 13, 14, 15, 17, 18, 20, 21, 27 // 21:3, 7, 9, 17, 18 ² , 19, 21 // 22:3, 4 ³ , 5, 12, 14 // 22:18 ² , 21 // 24:10 ² // 24:15 ² , 17, 19 // 25:10 ² , 13, 14, 17, 26, 27, 29, 46; 26:37 // 27:2, 14, 16, 20, 26, 28, 31
אכל 807 / 105	to eat	3:17 // 6:3, 9 ³ , 11 // 6:16 // 6:19 ² , 22, 23; 7:6 ² , 15, 16 ² , 18 ³ , 19 ² , 20, 21 // 7:23, 24 ² , 25 ² , 26, 27 // 8:31 ² ; 9:24; 10:2 // 10:12, 13, 14, 17, 18 ² , 19 // 11:2, 3, 4, 8, 9 ² , 11, 13, 21, 22, 34, 39, 40, 41, 42, 47 ² // 14:47 // 17:10 ² , 12 ² , 13, 14 ² , 15 // 19:6, 7 ² , 8, 23 ² , 25, 26 // 21:22 // 22:4, 6, 7, 8, 10 ² , 11 ² , 12, 13 ² , 14, 16 // 22:30 // 23:6 // 23:14 // 24:9 // 25:7, 12, 19, 20, 22 ² , 37; 26:5, 10, 16, 26, 29 ² , 38
אכל 44 / 2	food	11:34 // 25:37
אכלה 18 / 2	food	11:39 // 25:6
אלה 37 / 1	oath	5:1
אלהים 2603 / 52	God	2:13 // 4:22 // 11:44, 45 // 18:2, 4, 21, 30 // 19:2, 3, 4 ² , 10, 12, 14, 25, 31, 32, 34, 36 // 20:7, 24 // 21:6 ³ , 7, 8, 12 ² , 17, 21, 22 // 22:25, 33 // 23:14, 22 // 23:28 // 23:40, 43 // 24:15, 22 // 25:17, 17, 36, 38, 43, 55; 26:1, 12, 13, 44, 45 [יֵי אֱלֹהֵיכֶם]
אליה 5 / 4	fat tail	3:9 // 7:3 // 8:25 // 9:19
אליל 10 / 2	idol	19:4 // 26:1

אלמנה 56 / 2	widow	21:14 // 22:13
אלעזר 72 / 3	Eleazar	10:6 // 10:12, 16
אם 230 / 14	mother	18:7, 9, 13 ² // 19:3 // 20:9 ² , 14, 17, 19 // 21:2, 11 // 22:27 // 24:11
אמה 56 / 3	maid	25:6, 44 ²
אמר 5298 / 80	to say	1:1, 2 // 4:1, 2 // 5:14 // 5:20 // 6:1, 2 // 6:12 // 6:17, 18 // 7:22, 23 // 7:28, 29 // 8:1, 5, 31, 31; 9:2, 3, 6, 7; 10:3, 3, 4, 6 // 10:8, 16 // 11:1, 2 // 12:1, 2 // 13:1 // 14:1 // 14:33, 35 // 15:1, 2 // 16:2 // 17:1, 2, 2, 8, 12, 14 // 18:1, 2 // 19:1, 2 // 20:1, 2, 24 // 21:1, 1 ² // 21:16, 17 // 22:1, 3 // 22:17, 18 // 22:26 // 23:1, 2 // 23:9, 10 // 23:23, 24 // 23:26 // 23:33, 34 // 24:1 // 24:13, 15 // 25:1, 2, 20 // 27:1, 2 [לאמר]
אני 871 / 71	I	11:44 ² , 45 ² // 14:34 // 17:11 // 18:2, 3, 4, 5, 6, 21, 24, 30 // 19:2, 3, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 32, 34, 36, 37 // 20:3, 5, 7, 8, 22, 23, 24 ² , 26 // 21:8, 12, 15 // 21:23 // 22:2, 3, 8, 9, 16 // 22:30, 31, 32, 33 // 23:10, 22 // 23:43 // 24:22 // 25:2, 17, 38, 55; 26:1, 2, 13, 16, 24 ² , 28, 32, 41, 44, 45 [always divine "I"]
אנפה 2 / 1	an unclean bird	11:19
אנקה 1 / 1	ferret	11:30
אסף 200 / 4	to gather	23:39 // 25:3, 20; 26:25
אף 134 / 9	also	26:16, 24, 28, 39, 40, 41, 42 ² , 44
אפד 2 / 1	to gird an ephod	8:7
אפה 13 / 5	to bake	6:10 // 7:9 // 23:17 // 24:5 // 26:26
אפוד 49 / 2	ephod	8:7 ²
אצבע 31 / 13	finger	4:6, 17, 25, 30, 34 // 8:15; 9:9 // 14:16 ² , 27 // 16:14 ² , 19
אצל 61 / 3	beside	1:16 // 6:3 // 10:12
ארבה 24 / 1	a kind of locust	11:22

ארבע 154 / 5	four	11:20, 21, 23, 27, 42
ארבעה 163 / 1	four	23:5
ארבעים 136 / 1	forty	25:8
ארון 201 / 1	ark	16:2
ארז 73 / 5	cedar-tree	14:4, 6, 49, 51, 52
ארנבת 2 / 1	hare	11:6
ארץ 2504 / 81	land	4:27 // 11:2, 21, 29, 41, 42, 44, 45, 46 // 14:34 ² // 16:22 // 18:3 ² , 25 ² , 27 ² , 28 // 19:9, 23, 29 ² , 33, 34, 36 // 20:2, 4, 22, 24 // 22:24 // 22:33 // 23:10, 22 // 23:39, 43 // 25:2 ² , 4, 5, 6, 7, 9, 10, 18, 19, 23 ² , 24 ² , 31, 38 ² , 42, 45, 55; 26:1, 4, 5, 6 ³ , 13, 19, 20 ² , 32, 33, 34 ³ , 36, 38, 39, 41, 42, 43, 44, 45 // 27:24, 30
אש 379 / 32	fire	1:7 ² , 8, 12, 17; 2:14; 3:5 // 4:12 // 6:2, 3, 5, 6 // 6:23; 7:17, 19 // 8:17, 32; 9:11, 24; 10:1 ² , 2 // 13:24, 52, 55, 57 // 16:12, 13, 27 // 19:6 // 20:14 // 21:9
אשה 65 / 42	an offering made by fire	1:9, <u>13</u> , <u>17</u> ; 2:2, 3, <u>9</u> , 10, 11, 16; 3:3, <u>5</u> , 9, 11, 14, <u>16</u> // 4:35; 5:12 // 6:10, 11 // 7:5 // 7:25 // 7:30, 35 // 8: <u>21</u> , <u>28</u> // 10:12, 13, 15 // 21:6 // 21:21 // 22:22 // 22:27 // 23:8 // 23: <u>13</u> , <u>18</u> // 23:25 // 23:27 // 23:36 ² , 37 // 24:7, 9 [אשה ריח ניחח]
אשה 782 / 35	woman	12:2 // 13:29, 38 // 15:18, 19, 25 // 18:8, 11, 14, 15, 16, 17, 18, 19, 20, 22, 23 // 19:20 // 20:10 ² , 11, 13, 14, 16 ² , 18, 21, 27 // 21:7 ² , 13, 14 // 24:10, 11 // 26:26
אשך 1 / 1	testicle	21:20
אשם 36 / 12	to commit an offence	4:13, 22, 27; 5:2, 3, 4, 5 // 5:17, 19 ² // 5:23, 26
אשם 46 / 24	offence	5:6, 7 // 5:15 ² , 16, 18, 19 // 5:25 ² // 6:10 // 7:1, 2, 5, 7 // 7:37 // 14:12, 13, 14, 17, 21, 24, 25 ² , 28 // 19:21 ² , 22
אשמה 18 / 3	wrong-doing	4:3 // 5:24 // 22:16
בגד 215 / 55	garment	6:4 ² , 20 // 8:2, 30 ⁴ ; 10:6 // 11:25, 28, 32, 40 ² // 13: 6, 34, 45, 47 ³ , 49, 51, 52, 53, 56, 57, 58, 59 // 14:8, 9, 47 ² , 55 // 15:5, 6, 7, 8, 10, 11, 13, 17, 21, 22, 27 // 16:4, 23, 24, 26, 28, 32 ² // 17:15 // 19:19 // 21:10 ²

בד 66 / 8	white linen	6:3 ² // 16:4 ¹ , 23, 32
בד[ל] 158 / 5	besides	9:17 // 23:38 ⁴
בדר 11 / 1	isolation	13:46
בדל 42 / 8	to separate	1:17 // 5:8 // 10:10 // 11:47 // 20:24, 25 ² , 26
בהלה 4 / 1	sudden terror	26:16
בהמה 190 / 31	beast, cattle	1:2 // 5:2 // 7:21, 25, 26 // 11:2, 3, 26, 39, 46 // 18:23 ² // 19:19 // 20:15 ² , 16 ² , 25 ² // 24:18, 21 // 25:7; 26:22 // 27:9, 10 ² , 11 ² , 26, 27, 28
בהן 16 / 12	thumb, great toe	8:23 ² , 24 ² // 14:14 ² , 17 ² , 25 ² , 28 ²
בהק 1 / 1	harmless eruption on the skin	13:39
בהרת 12 / 12	bright spot	13:2, 4, 19, 23, 24, 25, 26, 28, 38 ² , 39 // 14:56
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תּוֹרָה 32 / 5	thanksgiving	7:12 ² , 13, 15 // 22:29
תּוֹךְ 418 / 17	amidst	11:33 ² // 15:31 // 16:16, 29 // 17:8, 10, 12, 13 // 18:26 // 20:14 // 22:32 // 24:10 // 25:33; 26:11, 12, 25
חֹלֶעֶת 39 / 5	worm; scarlet stuff	14:4, 6, 49, 51, 52,
תּוֹעֵבָה 117 / 6	abomination	18:22, 26, 27, 29, 30 // 20:13
תּוֹפִינִים 1 / 1	doubtful word	6:14
תּוֹר 14 / 9	turtle-dove	1:14 // 5:7, 11 // 12:6, 8 // 14:22, 30 // 15:14, 29
תּוֹרָה 220 / 16	instruction	6:2, 7 // 6:18; 7:1, 7, 11 // 7:37 // 11:46 // 12:7 // 13:59 // 14:2, 32 // 14:54, 57 // 15:32 // 26:46
תּוֹשָׁב 14 / 8	sojourner	22:10 // 25:6, 23, 35, 40, 45, 47 ²
תַּחֲמֹס 2 / 1	male ostrich	11:16
תַּחַת 506 / 12	under, beneath	6:15 // 13:23, 28 // 14:42 // 15:10 // 16:32 // 22:27 // 24:18, 20 ³ // 27:32
תַּמְרוּהָ 6 / 2	exchange	27:10, 33
תָּמִיד 103 / 6	continuously	6:6 // 6:13 // 24:2, 3, 4, 8
תָּמִים 91 / 22	complete	1:3, 10; 3:1, 6, 9 // 4:3, 23, 28, 32 // 5:15, 18 // 5:25 // 9:2, 3 // 14:10 ² // 22:19, 21 // 23:12, 15, 18 // 25:30
תָּמִים 5 / 1	Thummim	8:8
תָּמֵם 64 / 2	to be complete	25:29; 26:20
תָּמָר 12 / 1	palm-tree	23:40
תְּנוּךְ 8 / 6	lobe of ear	8:23, 24 // 14:14, 17, 25, 28

תנופה	wave-offering	7:30, 34 // 8:27, 29; 9:21 // 10:14, 15 ² //
30 / 14		14:12, 21, 24 // 23:15, 17, 20
תנור	portable stove	2:4 // 7:9 // 11:35 // 26:26
15 / 4		
תנשמת	ibis	11:18, 30
3 / 2		
תקומה	power to	26:37
1 / 1	stand	
תרכית	interest, usary	25:36
6 / 1		
תרומה	contribution	7:14, 32, 34 // 10:14, 15 // 22:12
76 / 6		
תרועה	shout of joy	23:24 // 25:9
36 / 2		
תשומה	pledge;	5:21
1 / 1	security	
חשיעי	ninth	25:22
17 / 1		
חשע	nine	25:8
41 / 1		
חשעה	ninth	23:32
17 / 1		

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